

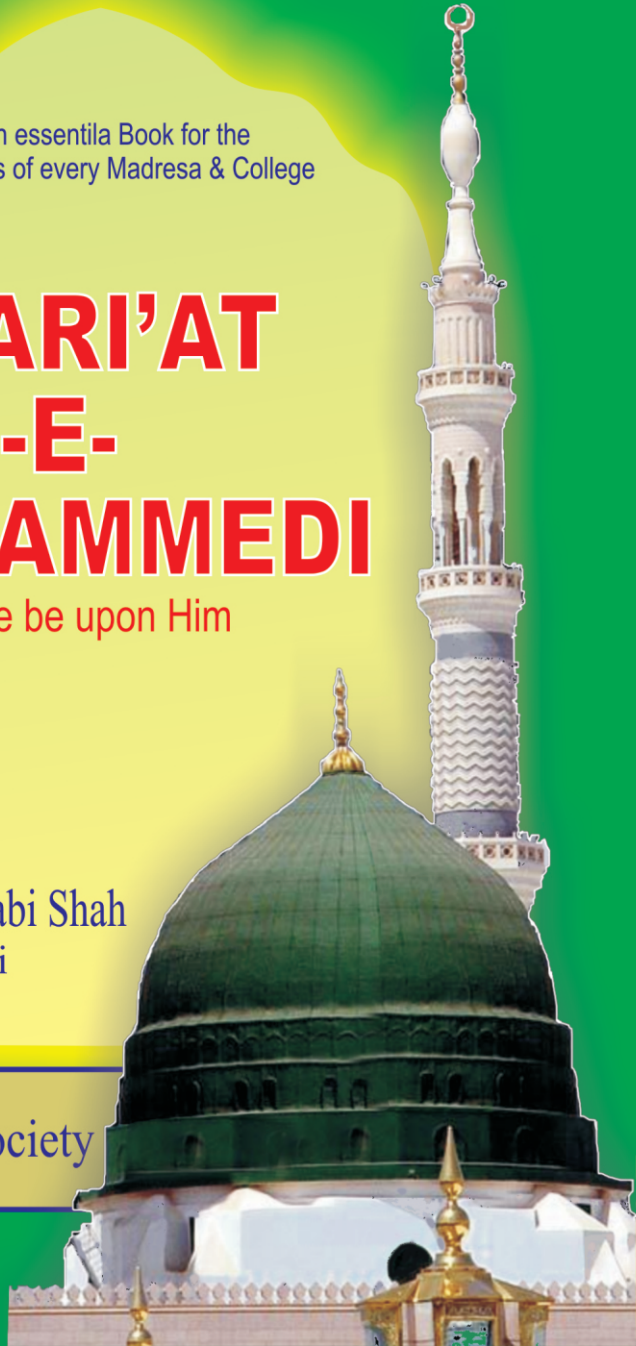
An essential Book for the
Syllabus of every Madresa & College

SHARI'AT -E- MOHAMMEDI

Peace be upon Him

Compiled By
Moulana Ghulam Nabi Shah
Naqshbandi

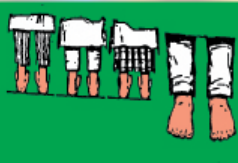
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PERFORM PRAYERS IN ACCORDANCE WITH THE SUNNAH

QIYAAM : Standing Posture :-

Stand straight with the chest and face towards Qibla. There should be about 10 cms space between the feet. Eyes should be focused and concentrated at the place of sajda. Lift both hands towards the ears keeping them open and palms of both hands facing towards Qibla. While reciting Takbeer-e-Thehrama touch the ear lobes with the tips of the thumbs and bring the hands to the waist level. Swinging around and encircle the wrist of the left hand with the thumb and small finger of the right hand. The remaining three fingers should be placed straight on the left wrist. The feet should be placed such that the fingers face towards Qibla and feet parallel to one another. Heels should be placed in a line with the heels of others on both the sides.. (QIYAAM IS FARZ).



RUKU : Bending posture :- In Ruku eyes should be focussed on the space between the feet, grip well both the Knees with hands keeping the fingers spreaded, waist back and head should be in a straight line. Elbows should be stretched straight, while reciting Tasmia. Get up (for Qauma) and stand straight and recite Thahmeed (Qauma is Wajib) (Ruku is Farz)



SAJDA: Special Islamic Posture :-

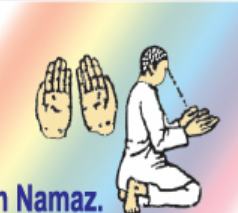
From the standing position go for Sajda rest your knees first on the ground then palms followed by Nose and lastly the forehead, the hands should be nearest to the ears there should not be any space between the fingers, elbow should be apart from the armpits and the waist. To rest the elbows on the ground is detestable (Makrooh). All the fingers of hands and feet should face towards Qibla. The toes should not be lifted from the ground during Sajda otherwise prayers (Namaz) will be invalidated. On completion of Sajda the proper way is to first lift the forehead. Followed by nose then lastly the Knees and stand up or sit back as the case may be.



QAIDA: Sitting Posture :- Sit down with both legs bending from knees, the left foot should be laid horizontally on the ground while the right foot is kept erect with toe and figures placed on the ground grip the toe of the right foot with the toe and finger of the left foot. The eyes should be focussed on lap. Keep the palms of the hands on the thighs a little away from knees and the fingers should be pointing towards Qibla. After dua (Prayer in Qaida) turn your face fully first to the right shoulder and then left reciting "Salam".



DUA: After Prayer :- Both the hands should be lifted to the level of the chest with palms upwards spreaded towards Qibla with a space of about 10 cms between the hands. There should be slight space between fingers. Eyes should be focussed on the palms. Shed tears or atleast make the expression of crying on face. It is necessary that Allah Tala's Hamd and Darood on our Nabi(SAWS) should be recited at the begining and also at the end of the prayer (Dua) to ensure acceptance of the prayer. After the prayer(Dua) touch the face with palms of both the hands.



There are all compulsory excersices (Yogas) for health in Namaz.

An Essential book for the Syllabus of every Madrasa.

SHARIATH -E- MOHAMMADI

Sallallahu Alaihisallam

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بسم الله الرحمن الرحيم

Allah's name the most beneficent the most merciful

ALLAH: He is the Creator of all the Worlds who is only one and unique in qualities and has no equal. His personal name is Allah and qualitative names are many.

Example: Rahman, Raheem, malik, Quddus, Salaam, Sattar, Ghaffar, etc.

RASOOL: They are those to whom Allah has sent Sacred Books and new Laws (Shariat) and which they have fully conveyed to the people, for example, Hazrath Syedana Adam AS, Syedana Moses, AS, etc., and the last complete Nabi and Rasool Hazrath Syedana Mohammed Mustafa Sallallahu Alaihi wa Sallam]

NABI: They are those who have neither been given any book by Allah nor they have brought any new law but they have conveyed the book and law (Deen) of their Rasool unto the people. Every Rasool is a Nabi also but every Nabi is not a Rasool. The status of Rasool is higher than the status of a Nabi.

WAHI: Wahi is an Order of Allah Tala which was descended upon the Prophets either through Hazrath Gabriel AS or in any other methods is called a Wahi. For example, Thoureth, Zaboor, Bible (Injeel) and Quran, etc.

HADITH: Hadith is that saying, deed or order which has been told by Prophet] or has ordered to do or it has taken place in his presence and he has maintained silence are all called Ahadith.

ISLAM: The belief in only one God and belief in Rasool ﷺ by heart and tongue and confirming is called Islam (faith).

SHARIATH-E-MOHAMMEDI ﷺ

All the Islamic Orders which have descended through the Prophet Mohammed ﷺ to the people are called as **SHARIATH-E-MOHAMMEDI ﷺ** Sallallahu Alaihi wa Sallam

Terms of Fiqa and Definitions

There are two basics of Islamic Orders. **1. Do's 2. Don'ts.**

Do's: Do's are those works which have been ordered to be done. For **example:** To perform Namaaz, to observe fasting, to perform Haj, to obey parents etc.

DON'TS: Don'ts are those works which have been forbidden from performing. For example: to Drink(Alcoholic beverages) to Cheat, to help in spreading the evils, to steal and to dupe someone's money etc.

THE DEFINITION OF DO'S

Types of Do's: There are four kinds of Do's.

1. Farz 2. Wajib 3. Sunnat 4. Nafil (Mustahib, Mandoob, Hasan).

Farz: Farz is that order which is proved (Aya the Quran) and final. The denier of it is called Kafir and one who does not obey it without any reasonable justification commits sin and is entitled to hell. For example: to perform 5 times Namaaz, to preach Islam and to take part in Jihad, to perform bath of the corps, to provide Coffin (wrapping with cloth) to the dead, to perform Namaze Janaza and to bury etc.

Types of Farz: There are two types of Farz.

1. Farz-e-Ain

2. Farz-e-Kifaya.

Farz-e-Ain: It is that which must be performed by every Muslim person, for **example:** To perform Five Times Namaz and to observe Ramazan Fasting etc.

Farz-e-Kifaya: It is that which is not compulsory for every Muslim person to perform but in the locality if some Muslims perform it then it is deemed as done by all. If none perform it then the whole community will be held sinful, for example, to perform bath to the dead, provide coffin, pray Namaz-e-janaza, Jihad in the way of Allah and to preach Islam etc.

Wajib: Wajib is that order which is proved by evidence and anyone who denies it does not become a Kafir but without any legal reason abandoning it becomes a sinful person.

Wajib is of two kinds: 1. Wajib Mo'akeda 2. Wajib Kafaya.

Wajib Mo'akeda: Wajib Mo'akeda is that wajib which every Muslim must perform, for example: Namaze Vitar, Qurbani and Sadqa--Fithr etc.

Wajib-Kafaya: Wajib-Kafaya is that wajib which is not binding on every Muslim person but any one of the relatives or locality persons may also perform it on behalf of all the relatives or locality. If no one performs this duty then all the relatives and the locality persons will become sinful, like visiting a sick person and feeding the hungry etc.

Sunnath: Sunnath is that sacred duty which has been performed by Prophet Mohammed ﷺ or is ordered to be done by him for example, the Sunnaths of Zohar & Asar Namaz and to grow beard etc.

Kinds of Sunnath: Sunnath is of two kinds:

1. Sunnath-E-Mo'akeda 2. Sunnath-E-Ghair-Mo'akeda:

Sunnath-E-Mo'akeda: Is that sacred duty which is performed regularly by Prophet Mohammed ﷺ and has also ordered it to be done. Such order if not performed without any reasonable causes is liable to become sin for example: The Namaz-e-Fajr 2 Rakaaths Sunnat and to perform the 2 Rakaaths of Farz with Jamaath and to grow beard and to perform the prayers of Eiden in the Idd Mosques (Iddgah) etc.

Unnath-E-Ghair-Mo'akeda: Sunnath-e-Gair-Mo'akeda is that duty which was some times performed by Prophet Mohammed ﷺ and abandoned it without any reasonable cause nor he has ordered it to be done. Such Sunnaths if abandoned is not a sin. For example, the first four Sunnaths of Asar and Isha etc. This sunnath is also called as Sunnan-e-Zawaed.

Nafil: Nafil is that which if followed is good and if not followed there is no sin. For example 2 Rakaaths each of Zohar, Maghrib and Isha, Salathul Tasbeeh, Salathul Awabeen, Salathul Ishraq etc., Nafil is also Called as Musthahab, Mandoob or Hasan.

The Definition of Nahi

Kinds of Nahi. There are two kinds of Nahi:

1. Haraam
2. Makrooh

Haraam: Haraam is that work which has been forbidden according to Quran. Those who do not believe it are called Kafir and those who practice it becomes sinful person. For example, alcohol, to eat forbidden animal meat, rape and to abet each other to fight.

Makrooh: It is that work which is disliked in the religion like folding the sleeves and performing Namaaz and to perform Namaaz in unsuitable timings etc.

Kinds of Makrooh: It is of two kinds.

1. Makrooh-e-Thahreemi
2. Makrooh-e-Thanzeehi.

Makrooh-E-Thahreemi is that work which is near to Haraam hence one who performs it becomes a sinful person like eating the Kapoore of goat etc.

Makrooh-E-Tanzeehi: It is that work by abandoning one becomes pious and one who performs it does not become sinful as it is near to Halaal. Eating of Dry Fish, Arrangement of Jamath for Nafil etc.,

Mubaah: It is that work the doing of which or not doing it both are equal and one does not become sinful by doing it like eating bread with rice using new vehicles and aeroplane etc.

Halaal: Halaal is one that is proved by Quran like Goat, Sheep, Cow Bull, He & She Buffallo, Camel, Deer, Fish, Cock meat, milk of permitted animals and eggs of permitted birds etc.

KUFR: (As per Sharia) the opposite of Faith is called “Kufr”. That means those things which are compulsorily required to be rectified by heart and admitted by tongue is called Wajib and denying it is “Kufr” even though one may deny one or more things, for example, to insult Allah or abusing or to do blasphemy against the dignity of Prophets or insulting them are all called “Kufr” and the denier or one who does blasphemy is a “Kafir”. A blasphemer is liable to be killed whose regrets are never accepted.

SHIRK: _To include some one else to the nature and qualities of Allah is called Shirk. And those who include are called “Mushrik” who will not be pardoned and he will be in the hell for ever.

The Definition of Bid-ath

Bid-ath: It is that work which has come into existence after the Prophet Mohammed SAS has passed from this World for example, fixation of time for Namaaz with Jamaath, etc.

Bid-ath-e-Wajiba: It is that work which is not for bidden by Islam and by abandoning it makes the faith weak and those who do it are promised of great reward and those who stop it from doing commit great sin for example, numbering of the verses of a Sura in the Quran, etc. Sifath-e-Iman-e-Mujmal and Sifath-e-Iman-e-Mufassil and six Kalimas are all good Bid-aths. Science of Mathematics, Division of Quran into 30 paras, formation of kinds of Ahadis, to use photographic instruments, Video, Air-condition utilization etc.

Bid-ath-e-Hasna: It is that work which is not for bidden as per Sharia which the general Muslims consider it as the charity work and to perform such works is good and abandoning it does not make sin. Like the Hadith. (MISHKATH SHARIEF PAGE NO.33)

For example fixing of timings of Jamath 5 times Prayers. Construction of Guest houses, schools and publication of monthly and yearly magazines and issue of Audio-cassettes etc.

Bid-ath-e-Moharrima: Those new works with which the Image of Islam may be in peril like formation of newer castes in Islam besides Ahle-Sunnath val Jamaath, like the caste of Jabaria Qadaria, Marjia Wahabia etc., as has been cautioned in the Ahadis.

كُلُّ بُدْعَةٍ ضَلَالَةٌ كُلُّ ضَلَالَةٍ فِي النَّارِ

KULLU BIDATHIN ZALALATHU, AZALALATHI FINNAAR.

Bid-ath-e-Makrooha: It is that work by which the Sunnath is abandoned. For example, (Inclusion of non-Arabic language in Idd and friday prayers Qutba, etc.

Bid-ath-e-Mubaah: That new work by doing of which neither one gets reward nor punishment for example, cooking newer foods, utilizing and traveling by newer vehicles, Rail, Aeroplanes, Rockets etc.

Some of the Good Bidath.

- * Sifath-e-Iman-e-mujammil * Sifath-e-Iman-e-mufassil
- * Six Kalima * Division of Quran-e-majeed in 30 para.
- * Stating rukuh * Numbering ayath * Formation of kinds of Ahadis
- * Fithra * Declaration of 4 caste (*Quadria-Chisthi Naqsbandi-Saharvardi- rifai etc.*)
- * Important verses of Quran. * Zikr
- * Muraqeba * Chilla * Going to Arfat by vehicles.
- * Urs-Shareef * Barwi Shareef * Gyaravi Shareef
- * Teeja * Daswa (10 days) * Beeswa (20 days)
- * Chahellum (40 days) * Barsi (1Year) * Using newly invented vehicles etc.
- * Using Scientific instruments
- Telegram Telephone Tape Recorder*
- Television Video Air-conditioner*
- Mobile phones Computer etc.*

Proof of Bidath

- * Mirqaath-ul-mishkaath Vol.I Page-179
- * Ashayathul Lam'aat Vol.I Page-125 * Rad-ul-mathaar Vol.I Page-40
- * Mishkaath-ul-masaabih Page-33 Ref-muslim Shareef, Buqari Shareef.
- * Fatava-e-Alsagheer * Tahzeeb-al-noovi * Faisla Panje mas-ala, Faisla Haft Mas'ala(Moulana Abul Wafa, Jamia Nizamia) Faisla mahaqqiqana etc.
- * Ulama of Devband has declared Bid-ath-e wajiba and Bid-ath-e- Husna as Ahadis-ul-deen and Bid-ath-e Muharrima Bid-ath-e-Makrooha as (Ahadees fil-deen)

[As per Fathawi Dewband No: 1361 Dated 20/Zillajj 1418 Hijri].

Faqeehul Wahid Ashaddu Ala Shaitan Min Alfi Abid ----- Hadith

Definition of Water

Water is of two kinds. 1. **Aab-e-Muthlaq** (General Water)
2. **Aab-e-Muqayyad** (Limited Available Water).

Aab-e-Muthlaq: It is that water which is commonly available in tanks, wells, rivers or seas etc.

2. Aab-e-Muqayyad: It is that water available in limited quantities and generally it is not found, like Coconut water water-melon etc.

Kinds of Aab-e-Muthlaq: It is of two kinds.

1. Aab-e-Jari 2. Aab-e-Rakid.

Aab-e-Jari is flowing water which carries the straw by its flood like river, rain, dew, fog etc.

Aab-e-Rakid is of two kinds: 1. Huge Water 2. Little Water.

Huge Water: As per Shariat law this kind of water should be of at least the size of 10x10 half yards in length and width (Approximately half meter) and depth should be such that it should be possible to pick up water with the palm without touching the ground. For example, sea-water, tank-water etc. The water will be considered as polluted if the colour, odour or taste of water is changed due to pollution.

As per Shariath Aab-e-Kaseer (Huge Water), Aab-e-Jari (Flowing water) water is permitted for performing Wazu and Bath. If little quantity of pollution falls into it then also it is useable water.

Little Water: That water which is less than 10x10 half yards is called little Water like small tank or small well water etc....

This water is permitted for Wazu and bath provided that no quantity of pollution is mixed into it.

Aab-e-Muqayyad: With this water, Bath and Wazu are not permitted. This water can only to make unclean things clean.

The Definition of Well

Well is that water which is less than 10x10 half-yards otherwise it will come under the purview of Aab-e-Kaseer.

Those things befalling in the Well does not make the water polluted:

1. Aqua-animals like Fish, Frog, Tortoise etc.
2. Those animals which have no flow of blood like fly, mosquito, scorpion etc.)
3. Some shit of camel or goat. 4. Eagle, bat. 5. Except Pig.[Pig is the dirtiest animal everything of it is dirty but dog falls in the well but its mouth is outside the water the water is not polluted].
6. All the animals' dry bones and Dead animal which do not have flesh or fat on it. 7. Befalling of nail or hair in the well does not make the water impure.

Total water does not become impure. The Method of purifying water:

Rat, bird or dove or hen or smaller birds if fallen in well and swollen but not bursted then the total water does not become impure. In such cases 20 to 30 bowls of water may be removed to make it pure. [Removing 20 bowls is wajib and 30 bowl is mustahab].

The quantity of bowl: For each well its own bowl is taken as standard. If there is no bowl then a bowl of 6 litres may be used. Cat or dove or bigger animal like goat etc., befall and die in the water and swollen but not bursted then the total water does not become impure. In such cases 40 to 60 bowls of water may be removed to make it pure water. [40 bowls is wajib and 60 bowl is mustahab].

The Total Water becomes Impure:

1. Due to befalling of toilet small quantity or huge the total water becomes impure for example, a drop of alcohol, urine, blood, or small quantity of toilet or befalling of other impurities.
2. Huge bodies of animals like goat man befalling and dead and swollen but not bursted.
3. Bird, hen etc., befallen and dead and swollen but not burst.
4. Befalling of pig even if it is not dead in all such cases the total water of well becomes impure.
5. Those wells from which the total water cannot be removed at least 200 to 300 bowls of water may be removed. (At least 200 bowls water is wajib and 300 bowls is mustahab to be removed).

The Definition of Dirt [Najasath]

Najasath: Toilet is defined as dirt to which the human nature dislikes.

Types of Dirt: There are two kinds of Dirts.

1. The Real Dirt.
2. Dirt as ordered.

The Real Dirt and its kinds: The Real Dirt can be seen for example: toilet, urine, shit, alcohol etc. It is of two kinds:

1. **Heavy Dirt:** It is heavy in nature and impure for example human urine, toilet, animal's blood, forbidden animal's urine or alcohol etc.

Quantity of Heavy Dirt Permitted:

The quantity of Heavy Dirt permitted is 5 gm and if it is in liquid form then equal to one palm quantity is permitted. Permitted means if heavy dirt of above quantity is fallen on anyone's clothes or body then one can perform Namaaz but it is Makrooh-Tahreemi.

Light Dirt: It is less concentrated in nature and is light like horse or permitted animal's urine and non-permitted bird's shit etc.

Quantity of light Dirt: If the light dirt is fallen on hand, paw, or legs or sleeves then if it is less than 1/4th part is permitted.

Hukmi Dirt and its kinds: This is not visible but is proved according to the Islamic law, for example breaking of Vazu and need to take bath. It is of two kinds:

1. Hadas-e-Akbar: 2. Hadas-e-Asghar.

Hadas-e-Akbar: This means need to take bath. Janabath, Haiz, Nifas or Ehthelam. After taking Bath one becomes neat.

Hadas-e-Asghar: In such cases by doing Vazu one becomes neat.

Order of Heavy Dirt: If the heavy dirt is fallen of more than Dirham quantity then it is Farz (must) to be washed and removed and if it is less than it then it is Sunnat to remove it.

Order of Light Dirt: If it falls on any part of the cloth or body which is less than 1/4 of that part then as per Sunnat it should be removed.

Definition of Isthenja

Isthenja means cleaning urine or stool from its origin is called Isthenja.

Those things with which Isthenja is permitted. Earth lump, stone, paper (pours), sand and water is as per Sunnath. Besides, all those things which can clean the dirt is permitted except with the eatable things of animals and men like grass, water used for Vazu and the water of Zam-Zam etc., the use of which is Makrooh.

Toilet Prayer(Dua): Before entering Toilet one must read this prayer (Dua)and should put the left leg first.

اللَّهُمَّ إِنِّي أَعُوذُكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ -

“Allahumma Inni Auzubika Minalkhubsi-val-khabaisi”

The Method of Sitting: Put the weight on the left leg and the right hand palm on forehead. Do not look at the private part or the toilet. (Since looking at such things is Makrooh).

It is prohibited to make the face or back towards Qibla while sitting for passing urinal or stool and should come out by putting the right leg out and should read this prayer:

غُفْرَانَكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي -

“Ghufranaka Alhamdu Lillahillazi Azhaba Annilaza va Aafani”.

[Buqari shareef, Muslim shareef, Imam-e-Ahmed, Nisai thathawi-Bazaz].

The Definition of Wazu

Wazu is a special type of washing the parts of body in Shariath-e-Mohammedī.

Basic obligatory rules in a Wazu are four.

1. Complete face wash
2. Both hands to be washed upto elbows.
3. ¼ of head drenching (Masah).
4. Both the feet wash upto ankle.

The Sunnaths of Wazu: In a Wazu there are 13 Sunnaths.

1. To aim for it.
2. To read Tasmia.
3. To do Miswak
4. Every part washing 3 times.
5. Both the hands including paw should be washed.
6. To gargle.
7. Take water in the nostrils & clean.
8. Drenching the beard.
9. To drench between the fingers of hands and legs.
10. Once drench the complete head.
11. both the ears drenching.
12. Wash the parts continuously.
13. To perform Wazu in a systematic manner.

Makroohat of a Wazu

1. To violate any Sunnath.
2. To spend more or less water.
3. To talk about the worldly matters during Wazu.
[Unnecessarily]
4. To throw water on the parts or face.
5. To wash more than 3 times.
6. To perform Masah thrice with new water.
7. To sprinkle water from hands.
8. To use water used by women.
9. To do Wazu inside the Mosque.
10. To perform Wazu at toilet place.

Those things with which Wazu is broken: They are 10.

1. If blood or puss come out & flow from any part of the body.
2. To exhaust gases.
3. Anything discharge inspite of urine & Stool
4. To pass urine or stool.
5. To vomit mouthful.
6. Sleeping either by lying down or by taking support
7. To become unconscious.
8. To become mad.
9. Adult One's laughter during Namaaz except in
Namaz-e-Janaza
10. If blood is comparatively more than the sputum.

Note: It is a very noble to be with Wazu at all times and it prevents one from accidents and other evils.

The Aiming of Wazu: The prayer (Niyath) before the Wazu:

"Atavazzavu Lirafail Hadasi"

اَتَوَضَّئُو لِرَفْعِ الْحَدَثِ

The prayer (Niyath) after the Wazu:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

'Allahumma aj alni miattavvabeena va aj alni minal muta tahhireen'

The definition of Bath

Bath means cleaning the whole body as per Islamic Method.

Compulsory elements of a Bath: In a bath there are three compulsory elements. **1.** To Gargle. **2.** Clean the nose with water. **3.** The whole body should be cleaned with water in such a way that not even a hair's space should be left dry.

Sunnaths of Bath: In a Bath there are 5 Sunnaths.

1. Clean the hands including paws. **2.** Remove the Dirt [urine/stool] from the body. **3.** Wash the private part. **4.** Perform Wazu. **5.** To pour water on the whole body three times.

Advice on Bath: **1.** To aim. **2.** To say Bismillah while washing hands **3.** Rub the body. **4.** To bath at a lonely place. **5.** To perform all those acts as is done in Wazu. (Except reading the prayers turning towards Qibla and drinking remaining water).

Makroohath of Bath: **1.** To bath at an undesirable place where women are present. **2.** Unnecessarily talk. **3.** Bathing nakedly by facing Qibla. **4.** All those acts which are Makrooh in Wazu are also Makrooh during bath also.

The orders of Hadas-e-Akbar: Those conditions due to which one needs to take bath, in such conditions one should not do the following:

1. Pray Namaaz **2.** To go in the Sijda. **3.** To revolve around Kaaba. **4.** To touch Quran. **5.** To read Quran by looking or without looking. **6.** To write any verse of Quran **7.** To touch any thing on which the Quranic verses are written. **8.** To enter the Mosque. **9.** Menses Period to observe fasting. **10.** Intercourse during Menses Period. **11.** Those who need to go to bath must do so immediately if the time of the prayer is nearer it becomes farz on him otherwise he will become a sin person. At the time of starting it is wajib on him,

take bath the following aim should be sworn :

نَوَيْتُ أَنْ أَغْتَسَلَ مِنْ غُسْلِ الْجُمُعَةِ امْتِثَالًا لِأَمْرِ اللَّهِ
تَعَالَى طَهَارَةً لِلْبَدَنِ لِاسْتِبَاحَةِ الصَّلَاةِ وَرَفَعِ الْحَدِّثِ

'Navaitu an Aghtasila min Ghuslil Jumuathi [Bathing on Friday] Imtesalan Li Amrillahi Ta'ala Taha'ratan Lilbadani Li Istibahatissalhi Varafa ill Hadasi.'

Types of Ghusul (Bath) : 1. Al Ehtelam min Raghibathil shalthan
2. Aljanabath 3. Al Haiz 4. Annifas 5. Al Ehram
6. Al Eid-ul-Fitr. 7. Al Eid-ul-Azha 8. Aljumuathi
9. Allailathul Mubarakathi 10. Allailathul Qadri
11. Littavafil (Kaba) 12. Lizziarathil (Madina)
13. Lil Khusoof 14. Lil Kusoof 15. Lil Mayyath
[Lunar eclipse] [Solar eclipse]

Note : Mension type of Bath when in place of underlined name (Al-Jumathi)

Definition of Tayammum

The Method of Tayammum: It is done as follows: both the hands should be put on either clean earth or stone or sand once and it should be rubbed over the face and the second time repeat both hands over the hands up to elbows and rub on the head. This is called Tayammum. It is equal to Wazu and Bath.

Conditions of Tayammum: Tayammum is permitted in 6 conditions.

1. In all such works in which Taharat is not compulsory like orally read Quranic Verses, go to graveyard, Burying in all such cases even if water is available, Tayammum can be done.
2. If water is one mile away.
3. There is a danger to health if water is used.
4. Water is available but it is sufficient to drench the thirst of a oneself, animal or colleague.
5. Water is available at double the cost or some cost and one cannot buy it.

6. There is lack of time to join the sacred Namaaz like Namaaze-Janaza or Namaaze-Idd. In such conditions even though water may be available, but by performing Tayammum one can perform the above.

Tayammum breaks due to

1. Those things with which bath becomes necessary, Tayammum also breaks.
2. Due to those things by which Wazu breaks, Tayammum also breaks.
3. On availability of water Tayammum breaks.
4. The Tayammum of Bath remains till the bath again becomes necessary.

Farayez of Tayammum There are three Farz in a Tayammum

1. To think of becoming neat
2. First time put the paws on the mud and spread it over the face and
3. Second time put the paws on the mud and spread it over hands till the elbows and rub on the head in such a way Masah should be performed that not a hair's space is left.

Sunnaths of Tayammum: In a Tayammum there are 7 Sunnaths.

1. To tell Bismillah
2. To put the paws on the mud in such a way that the paws are filled with dust.
3. To put the paws on the mud and pull forward.
4. To push the paws behind.
5. To sweep the mud from hands.
6. First do the Masah over face then the right hand and then over the left hand respectively. Continuously perform the Masah.
7. To do Khilal between the fingers and the beard.

The Aim of Tayammum:

أَتَيْمَمُ لِرَفْعِ الْحَدَثِ - "Atayammamu Lirafa'il Hadasi"

Note: A person having performed Tayammum can lead as persons who have performed Vazu.

THE ELEMENTS OF ISLAM.

There are 5 Elements of Islam.

1. To get faith.
2. To offer Namaaz.
3. To pay Zakath.
4. To observe Ramadan Fastings.
5. To perform Haj. [Buqari Muslim]

TO GET FAITH ON ALLAH

Iman-e-Mujammil:

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ وَأَرَّكَانِهِ

Aamanthu Billahi Kama Hua Bi Asmaa'ihhi va Sifatihi va Qabilthu Jameea Ahkamihi va Arkanihee.

Translation: I do hereby get faith on Allah Tala in the same way as that He is known with His Names and Qualities and I do hereby accept all the orders and elements.

FAITH ON ANGELS

Iman-e-Mufassil

**أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ
الْآخِرِ وَالْقَدَرِ. خَيْرُهُ وَشَرُّهُ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ.**

"Amanthu Billahi va Malaa'ikathihee va Kuthubihee Va Rusulihee Valyoumil Aakhiri Valqadri Khairihee Va Sharrihee Minallahi Thala valba'si Badal Mouth."

Translation: I do hereby put faith in Allah Tala and all the Angels of Allah and all His sacred books and all His Prophets and the good and bad destiny is from Allah only and I also put my faith that after death Allah Tala will again give life.

Angels

Angels are the Creatures of Allah created from the light (noor). Angels are innocent. They do not commit sin. Angels are neither male nor female. They can appear in any phase. Angels are free from the necessity of food or drink and are neat and always they are busy in praising Allah. The world's different works are allotted to them. The number of angels is not known to any body except Allah. There are 4 most important Malayek. (Angels)

Gabraiel (A.S): He used to bring Vahi (message) to the Prophets:

Michaieil (A.S): He is allotted the work of rains and to provide food to the creature.

Izraeil (A.S): He is responsible to take away the soul of every living thing.

Israfeil (A.S): He is standing and waiting with soor for declaring Dooms-Day.

All these Angels are true and it is compulsory to bring faith on them.

Faith on Sacred Books

Allah has descended many Sacred Books over His Prophets so that they can teach their followers about the rules of the faith (Islam). There are 104 renowned, small and big, Sacred books but irrespective of their number, it is compulsory for every Muslim to bring faith over all. And there are four big and famous Sacred Books are: **Thorath:** descended upon Prophet Moses, Alaihuassalam.

Zaboor: descended upon Prophet David Alaihuassalam.

Injeel (Bible): descended upon Prophet Jesus Alaihuassalam.

Quran: descended upon Prophet Mohammed Alaihuassalam.

Quran is the last and complete and Final Book which supersedes all other sacred books. Now no sacred book will descend till the Doms Day. Till the end of this world the same rules and orders prescribed in the Quran will be valid.

Faith on Prophets

1. All the Prophets and Nabees are obedient and blessed by Allah.
2. Allah has sent them from time to time in order to guide his creatures.
3. All of them are men but they are all superior and blessed than ordinary men.
4. All of them are straight, upright and outspoken, honest, pious and do not commit mistake either prior to announcement as Prophet or after the announcement.
5. They are very judicious in descending the Sacred Orders to the people.
6. There have been plenty of Prophets and Nabees (Approximately one lakh twentyfour thousand). It is compulsory to belief in all prophets irrespective of they being Prophet or Nabi.
7. Any one who is a Companion of prophet, Vali, Ghouse, Quthub or Mujadid etc., cannot reach the status of a Prophet.

End of Prophethood

The Prophet hood started with Adam PBUH and ended with Prophet Mohammed]. Therefore, there was neither any Prophet after him nor there will be any Prophet in future. Prophet Mohammed] is the Prophet and Head of all Prophets and Nabis and all Prophets and Nabis have pronounced the Kalima

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

‘La Ilaha Illallahu Mohammedur Rasulullahi’.

(Mariful Quran Page. 101 Nayeemi, Alimran 81 etc)

Faith on Destiny

Destiny: Allah Thala has already written about whatever is happening in the World and what is going to happen at the time of beginning of this World. Because, who is going to do what is known to Allah Thala everything hidden is in His Knowledge. Thus Allah has written it from out of His Knowledge. Now nothing can happen against it. This is known as Destiny. It is compulsory to bring faith on Destiny.

Allah Thala is the creator of the men's good and bad deeds. But He likes good deeds and dislikes bad deeds. Men cannot produce anything but Allah Thala has given man the Wisdom and aim with the help of which man performs good or bad deeds with his own authority delegated by Allah Thala and based on this only one becomes eligible to gets reward or punishment. It is compulsory to bring faith on this also.

Every person's death is also fixed at the time of creating this world. When the time of death comes one may think in numerous ways to avoid, but cannot avoid it. Nor there will be any moment's delay in it. When the time of death has not reached then even if a person is poisoned or black magic is performed or any dreadful disease afflets him, he cannot die. It is compulsory to bring faith on Destiny also.

Qiyamath (DOOMS' DAY)

Indications of Qayamath:

1. Prophet Mohammed Sallallahu Alahi wa Sallam has told a few of the indications relating to the Qayamath. For example, Appearance of Hazrath Imam-e-Mahdi Alahi Sallam.
2. Appearance of Dajjal.
3. Appearance of Yajuj & Majuj.
4. Appearance of a Dabathularz (A Unique Animal) which will talk with the men.
5. The Rising of Sun from the West.
6. The World to be filled up with Kafirs etc.

Qiyamath

On the day of Qiyamath, Allah Thala will destroy all the Universe and will again give life (resurrection) to all the dead persons. He will take account of their good and bad deeds and will reward them with justice for all their deeds and in the ground of Qiyamath Prophet Mohammed ﷺ Sallallahu Alaihi wa Sallam. Dignity, honour and belovedness will be exposed by accepting his recommendations. Therefore, it is compulsory to bring faith on Qiyamath also.

About Grave

After a man expires if he is buried or in any condition, two Angels come to the dead person whose name is Munkir Nakeer. They put up three questions.

1st Question: MAN RABBUKA Who is your God?

2nd Question: MADEENUKA What is your Religion?

3rd Question: MATHAQU LUBIHAZIHI RAJULU

What do you know about this Person (Hazrath)?

Replies of a Muslim (Momin):

Allah is my God. Islam is my Religion.

***RABBIALLAHU**

***DEENIL-ISLAMU**

***HAZA MOHAMMED RASOOLALLAHU].**

He is Prophet Mohammed ﷺ. This he will recite three times. On listening this true answers by the grace of Allah in the grave towards legs one window of heaven will be opened.

The Answers of dual believer

Doubtful believer of many gods ! Alas! I do not Know

Ref : Kitabul ilm-72, Kitabul Janayez-641, Bukhari Shareef,

Caution! The person of the grave will be delivered on answering the third question only, otherwise window of the Hell will Open.

ABOUT 'EHESAN'

There are two elements of 'Ehesan'.

1. You should pray to Allah in such a way as if you are seeing Him.
2. If you cannot see Him (at least) you should think that Allah is looking at you.

About Azaan

The meaning of 'Azaan' is to caution. And in terms of Shariath it means cautioning the public about the Farz Prayers with prescribed words with loud voice.

The words of Azaan: On the open space of the mosque on a high place, facing the West by standing four times chanting

Allahu Akbar, two times **Ash-haduanla Ilaha Illallah** and two times **Ash-haduanna Mohammedar Rasulullah** two times right side facing **Haiya Alassalath** and left side facing two times **Haiya Alalfalah** and towards West facing two times **Allahu Akbar** and once **La-ilaha Illallah** with loud voice should be pronounced. In the Morning prayer after Haiya Alalfalah one should pronounce twice **Assalathu khairum Minannom** (Prayer is better than Sleep).

Donts of Azaan :

1. Inspite of Allahu Akbar, Aaallahu Aaakbaaar is said and inspite of Ash hadu Anna Aaanna said is prohibited (Kufr)
2. Akbar Streaching B and R like Akbaaar will break Azaan.
3. Say Mohammedar Rasoolullah.

Terms of Azaan:

1. It is compulsory to pronounce Azaan in Arabic Language only.
2. The Moazzan should be a male person.
3. He must be sane.
4. He must not be a matured person only a wise person is sufficient.
5. The right time to pronounce the Azaan.

Sunnaths of Azaan:

1. To tell Azaan five times a day for Compulsory Prayers by male persons is Sunnathe-Moukeda.
2. Either prayers are done on-time or late together or single, Iqamath should be done just in the same way as is done for the Compulsory Prayers.
3. For the Friday prayers to call for prayers twice is 'Masnoon'.
4. To call for prayers from a high place but from outside the Mosque but **Iqamath should be done within the Mosque.**
5. To call for prayers by standing.
6. It should be loudly pronounced.
7. At the calling for prayers one should put his forefingers in his ears.
8. The words of Prayers (Azaan) must be said steadily (slowly) and the words of Iqamath must be told fast.
9. At the time of telling Haiya Alas-salath turn face only towards right but your direction should be straight towards the Qibla and at the time of saying Haiya Alal Falah, turn face only towards left.
10. Iqamath should be said facing Qibla.
11. At the time of telling Azaan one should be free from 'Hadse-Akbar, which is as per Sunnath and to be free from Hadse-Asghar it is Mustahab.

Do's of Azaan:

1. A listener of Azaan, either he/she is clean or not, must reply it.
2. If one is reading Quran he must immediately stop reading it.
3. If one is walking he must stop.
4. After hearing first Azaan one should leave all works and proceed to Friday Prayers. It is Wajib and at this time purchase or sale or engaging in any other work is prohibited.

The reply to Azaan should be avoided in the following conditions:

1. During Prayers & Qutba.
2. During listing the Serman.
3. During the prayers of the dead.
4. During learning or teaching Quran.
5. During eating.
6. During Jama.
7. During in Toilet.
8. During Sexual conditions or during Menstrual Periods.
9. It is Makrooh to perform Compulsory prayers without calling Azaan or Iqamath.
10. If after telling Iqamath more time is passed and no prayers are performed then again it is necessary to tell Iqamath. If little time has lapsed then it is not necessary.
11. At the time of birth of a child Azaan is told in the right side ear of the child and Iqamath is said in the left side.

Dua after Aazaan:

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَائِمَةِ اِنِّ
 سَيِّدِنَا مُحَمَّدٌ الْوَسِيْلَةُ وَالْفَضِيْلَةُ وَ الْبَعْثُ مُقَامًا
 مَّحْمُوْدُنِ الَّذِي وَعَدْتَهُ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ -

'Allahumma Rabba Hazihiddavatittammati vassalathil
 Qaimathi Aathi Syedina Mohammada Nil Vaseelatha Val
 Fazeelatha Vab'ashu Muqamammahmooda Nillazi Va attahu
 Innaka La Tukhliful Meeaaadi'

About Eqamath

It means informing the audiences about forming of Jamaath with prescribed words. It is generally known as Takbeer. In the Iqamath all the words of Azaan are read besides ‘**Haiya Alalfalah**’ after which twice the words of ‘**Qad-qamathis-salath**’ Should Add. **Mas’ala** : Listen Aqamath While standing is Makrooh (Dis Approved) Listening Aqamath while sitting is Sunnah. (Tradition)

One should stand up on hearing “**Haiya Alal Falah**”

Response to Aqamath : After hearing “**Qad Qaamatissalath**” say “**Aqamahallaha wa Adamaha**”

Meaning : May Allah establish \ Perpetuate This Sunnah . Aameen

Details of NAMAAZ

Order of Namaaz: Every Muslim sane, matured men and women must compulsorily perform 5 times prayers in a day i.e., in 24 hours. Therefore, one must obey it.

Dos’ of Namaaz

There are 14 do's and there are two kind terms of Prayers:

1. Conditions of Prayers.
2. Duties of Prayers.

Conditions of Prayers: Before starting Prayers there are 7 conditions to be fulfilled, they are known as conditions of prayers.

1. Body should be clean.
2. The clothes should be clean.
3. The place of worship should be clean.
4. To cover the privacy of body. For men, from below the stomach to the legs, and for women, full coverage except face, palms and foot and hair should be covered duly tied together.
5. To face towards Kaaba.
6. It should be prayed on time.
7. To aim for the prayer.

Duties of Namaaz: Namaaz consists of 7 duties.

1. To stand up.
2. To tell Takbeer-e-Tahreema.
3. To read Quran
4. To bend (to perform Ruku)
5. To put the forehead and Nose on the floor.
6. To sit at the end of the prayers.
7. To aim to end the Namaaz.

Reasonable duties of Namaaz:

1. To read Sura Fateha.
2. To read Sura Zam
3. To determine Qirat for the first two Rakaaths of Compulsory Namaaz.
4. To maintain the order of prayer.
5. To do Qauma.
6. To do Jalsa.
7. To do first Qaeda.
8. To read Tashahud in Qaeda.
9. To turn to Salam.
10. To tell Takbir in the third Rakaat of Vithar.
11. To read Qunoot Dua.
12. To do each act in the Namaaz steadily.
13. Imam should read loudly Quran in the Farz Rakaaths of Fajar, Maghrib, Isha, Friday and Idd Prayer.
14. To read Quran slowly during Zohar and Asar Farz Prayers.
15. During Idd-Prayers additional six Takbeerath to be pronounced.

Details of Sajda Sahu

Sajda Sahu can be performed in four different ways

- 1) Trke Wajib : Missing any Wajib
- 2) Taqueer-e-Wajib : Delayed performance of any Wajib
- 3) Takrar-e-Wajib : Performance of any Wajib Twice in place of One
- 4) Tagayyur-e-Wajib : Changing the place of Wajib

If any one or more than one of the above is performed then Sajda becomes obligatory.

Procedure of performing Sajda Sahu :

In the last qaida ater tashahud turn on right for salam then perform two sajda then again recite tashahud, Darood-e-Ibraheem, Masoorah, Dua and Turn for Salam on the sides.

Mas'ala : If any of the responsible duties of namaaz is missed intentionally or unintentionally then namaaz will be nullified and has to be repeated which is farz.

Mas'ala: Any sunnath or mustahbath of namaaz is missed then sajda sahu is not obligatory and its performance is acceptable.

Mas'ala: The order of sajda sahu is equal in farz namaaz, wajib namaaz as well as nafil namaaz. If one or many wajibaath of namaaz are missed then also only one sajda sahu can be performed.

Sunnaths of Namaaz

They are as follows:

1. Both hands to be raised up to ears for telling Takbeer-e-Tahreema.
2. In standing position the right hand should be kept over the left hand below the abdomen.
3. To read Sana in the first Rakaat.
4. To read Tawooz
5. To read Tasmia
6. After Sana, Tawooz Tasmia, after reading Sura Fateha at the end should say slowly Ameen.
7. During the Rukoooh and Sajda to read Tasbeeh Three times each.
8. During Rukoooh both the knees should be held firmly with paws.
9. At the time of raising the head from Rukoooh the Imam should say Tasmee and the followers should say Tahmeed and if the person is only single he should tell both.
10. At the time of going into Sajda, first both the paws should be on the knees, then the knees then hands should be kept on ground then nose and then forehead on the ground respectively.
11. For all the Rukooohs and Sajdas one should tell Allahu-Akbar.
12. During the Jalsa and Qaeda one should sit on right leg and left leg should be kept standing.
13. At the last Qaeda after Tashahud, one should read Daroode-Ibrahim.
14. After Daroode-Ibrahim, to read Duae-Masura.
15. At the end of the Namaaz, to turn to Salam towards right side first and then left side.

Note : **Tasmee :**

Samiallahu Liman Hamida

سَمِعَ اللَّهُ لِمَنْ حَمِدَ

رَبَّنَا لَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا وَبَارِعًا

**Tahmeed : Rabbana Lakal Hamd Hamdan Kaseeran Tayyiban
va Mubarakan Feehi**

Makroohath of Namaaz are as follows

1. To pray without cap.
2. To play with body or clothes during Namaaz.
3. To make sound with fingers.
4. To look by bending the neck.
5. To squeeze.
6. The standing of Imam in the Arches (Mehrab).
7. To pray with clothes normally worn while at home.
8. To pray while there is any photograph over the head, in front or behind.
9. To look towards the sky
10. Intentionally yawning.
11. To put overweight without necessity on one leg to stand.
12. To delete any Sunnaths.

Mufsideath of Namaaz are as follows

1. To talk during Namaaz.
2. Even though one word also should not be talked.
3. To act in such a way that the lookers may think that you are not in a prayer or performer himself think that it is too much or too odd.
4. To say words like Alas, Ooff, etc.
5. To weep loudly due to any pain or trouble.
6. To unnecessarily make sound as if for spitting or coughing.
7. To utter words like Alhamdu Lillah, Innalillah or Subhanalla on hearing goodnews, bad news or surprise situations respectively.
8. To read Quran during Namaaz by looking at it.
9. To eat or drink.
10. To wish or receive wishes in reply.
11. To turn one's chest away from Qibla.

12. To raise both the legs during Sajda.
13. To answer the Sneezing.
14. To say verses of Quran except in support of Imam.
15. To ask for money or mutton from Allah etc. which are suppose to be ask from human being.
16. To commit any serious mistake during Qirat.
17. To perform Sijda at an unclean place.
18. To stay back without performing one step of Namaz due to loose Trouser.
19. To laugh loudly except in Namaaze-Janaza.
20. To Walk up to the distance of two rows (Saf) in Namaz.
21. To go ahead of Imam.

Namaaz-e-Fajr

Timing : The time of Namaaze-Fajr starts from the early morning to the sunrise.

Preferable Time: When the twilight spreads but such time must still be available so that if the prayer become void it may be possible to repeat with Qirate-Masnoona. But women may perform prayer in the darkness.

Rakaath: First 2 Rakaath Sunnathe Moukeda and then 2 Rakaath Farz total 4 Rakaaths may be performed.

Important Note (Masla) If already the prayers have started with Jamaath and if there is no possibility to join them in Qaida-e-Aqeer he should join the Imam, (if he performs Sunnaths, then) Qaida-e-Aqeer After the prayers of Fajr and Asr, after turning Salam for some time one should sit in Zikre-Ilahi and then should do long prayers.

Namaaz-e-Zohr

Timings: The timings of Zohr starts with the falling of sun and it continues till the shade of everything becomes double its size.

Preferable Timings: In the Summer season, a little bit later and in Winter season earlier is preferred. Precautioning one should perform until the shadow is single.

Rakaath: 4 Sunnathe-Moukeda. 4 Farz. 2 Sunnathe-Moukeda. 2 Nafil. Thus total 12 Rakaaths.

Important Note (Masla) If 4 Rakaaths of Sunnath have been left unprayed due to Farz Prayer with Imam, then the same must be performed prior to 2 Sunnaths within the timings. Zohr, Maghrib, Isha and Friday Farz prayers should be followed by very small Dua and then the Sunnaths must be performed immediately.

Namaaz - e - Asr

Timings: The timings start after the size of shade of everything becomes double till the sun sets.

Preferable Timings: The preferred timings is when the Sun becomes pale.

Rakaath: First 4 Rakaath Sunnathe-Gair-Moukeda and then 4 Rakaath Farz thus total 8 Rakaath.

Important Note (Masla) After the Fajr and Asr prayers the Imam after turning his face for Salam and sit for Dua facing the audiences and meditate for some time and then should perform long Duas. At the time of sunset, prayer is prohibited but it is better to perform Namaaz at this time rather than doing it at a later time as it is better than Qaza Namaaz.

Namaaz - e - Maghrib

Timings: The timings are from the time the sun sets till the brightness on the horizon disappears. If delayed up to the stars are clearly visible is called Makrooh Tahreemi.

Preferable Time: If the sky is clear then immediately and if clouds persist then wait for a little bit.

Rakaath: First 3 Farz, then 2 Rakaat Sunnath Moukeda, 2 Rakaath Nafil thus total 7 Rakaaths.

Important Note (Masla) The Maghrib Namaaz should be started immediately after the Azaan is told. At this time, except the Maghrib Namaaz any Nafil prayers are Makrooh.

Namaaz - e - Isha

Timings: The timings of Namaaze-Isha starts from the time the brightness on the sky disappears till 22 minutes before the Morning starts.

Preferable timings: This prayer can be done late up to 2/3rd of night and up to mid-night it is Makrooh but those who think they cannot wait till late night he should do it before sleep. During the cloudy nights it should be done as early as possible.

Rakaath: First 4 Rakaath Sunnath Gair-Moukeda, then again 4 Rakaath Farz and then 2 Rakaath Sunnath-e-Moukeda then 2 Nafil and then 3 Wajibul-Vitr 2 Nafil thus total 17 Rakaath.

Important Note (Masla) The timings of Vithar is after performing the Namaaz-e-Isha. All the five Farz-prayers to be done behind the Imam punctually is called Sunnath-e-Moukeda.

Kinds of Muqtadies

There are 4 kinds of Muqtadees.

1. Mudrik 2. Laahaq 3. Masbooq. 4. Masbooq Laahaq

Mudrik: is that person who follows the Imam from the beginning but later some or all the Rakaaths are broken due to breaking of Vazu or due to sleep.

Case of Laahaq: The Order for Laahaq is that he should pray all the Rakaths broken by him and then if the Jamaat is still standing, then he can join them and follow the Imam otherwise complete the Namaaz.

Masbooq: Is that person who from the beginning has not joined the Jamaath and that he has joined the Jamaath after the Imam has completed some or almost all Rakaaths.

Case of Masbooq: The order for Masbooq is that he should first continue prayers under the Imam and at the end he should not turn to Salaam but instead should say Takbeer and stand up and read Sanaa, Tawooz, Tasmia, Sura Fateha, Sura Zam etc., and complete the missing Rakaaths. If the Masbooq has joined the Jamaath at a time when the Imam is reading Quran with loud voice, then he should not read Sanaa etc., and should call Takbeer and join the Jamaath because reading or listening to Quran is Sunnath and listening to Quran is Vajib.

The Imam making his Khalifa:

- If the Vazu of Imam is broken (either in the last Qaeda after the Tashahud), then the Imam should immediately come aside and make any one of the Muqtadi his In-charge so that he completes the Namaaz and he should go to do the Vazu (Such a person is called Muqtadi Khalifa).
- If the Namaaz is still continuing after the Imam does the Vazu and arrives, then the Imam should join as Muqtadi.
- After making the Muqtadi as Imam, the Imam becomes his Muqtadi.

The remaining Namaaz should be done as Lahaq.

Friday Prayers

Timings: Friday prayer timings and the Namaaz-e-Zohr both are same. For the Friday prayers early timings are preferable.

Rakaath: First 4 Rakaath Sunnath-e-Moukeda, 2 Farz then 4 Rakaath Sunnath-e-Moukeda 2 Rakaath sunnath-e-Moukeda and lastly 2 Rakaath Nafil thus total 14 Rakaath.

Important Note: On the day of Friday after the fall of Sun it is necessary to perform Friday prayers on whom Friday is Wajib and without performing Friday prayer and proceeding on journey is Makrooh Tahreemi.

Hadith 1. On Friday, anyone who starts travelling before the Friday Prayer, Angels curse on them. It is written that the Friday itself curses due to which the person abandoning Friday prayer is deprived of all the Allah's blessings.

2. It is preferred to apply scent and go to Mosque on Friday.

3. If there are many reasons to take a bath on Friday like necessity to do so, menstrual, Idd, Arfa, etc., then one bath is sufficient (Friday's reward will also be given). It is common in Madina when the people curse a person they used to say "you are worse than a person who does not bath on Friday."

4. To take bath on Friday is Sunnath-e-Moukeda.

5. It is a conditioned to read Qutba prior to the Friday Prayers.

6. Qateeb should not be a major even if a minor reads the Qutba it is permitted.

7. From the time when the Imam proceeds for Qutba towards the 'Member', all should stop doing Tasbeeh and should not talk and should divert attention towards the Qateeb.

The Aim of Friday: Today's 4 Rakaath Farz Namaaz-e-Zohr which is binding on me I do hereby cancel it and perform 2 Rakaath Farz Namaaz-e-Juma under the present Imam and then say 'Allahu Akbar' and tie the hands.

About Namaaz-e-Janaza

Namaaz-e-Janaza is a Farz-e-Kafaya. This Namaaz-e-Janaza can be performed by a few local Muslims on behalf of all residents. If no one performs it then all will be responsible and sinful.

Timings: It is prohibited to perform above Prayers at the time of Sunrise, Sunset, and at mid-day. On all other timings it is permitted.

Important Note (Masla) For performing the above Namaaz, Tayammum is permitted when there is risk of missing it if Vazu is done. The dead person should be a Muslim. The corpse of dead person should be clean and the coffin neat and the body should be kept before the people performing prayer and the body or its carrier should be kept on the floor. The Prayer for the Janaza should not be done in the Mosque unless there is exigency like rain etc. The right to perform the above prayers lies first with the King and then the ruler of the City and then the Qazi and then the Deputy Qazi. If any of these are not available then the Imam of the locality is the rightful person subject to condition that there is no eligible person in the relatives of the dead person otherwise the guardian of the dead person or to whomsoever guardian may permit.

The Method of Namaaz-e-Janaza

The accepted and most preferred method of Namaaz-e-Janaza is that the dead body should be kept straight in front of the Imam standing towards the chest of the dead person and the followers make their lines behind him and then the Imam and the followers should make themselves ready by aiming to perform the Namaaz-e-Janaza.

Aim: I hereby pray the blessing of Allah to the Namaaz-e-Janaza with 4 Takbiraat for the sake of Allah and for the dead person's soul as Imam and the follower should say as follower, facing Kaaba and after saying 'Allahu Akbar' as normally prayed, both the hands should be raised and fallen and tie the hands and read Sanaa.

سُبْحَنكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ
وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَّاؤُكَ وَلَا إِلَهَ غَيْرُكَ

**Sanaa "Subhan kallahumma bihamdika va Tabara Kasmuka
va Ta'ala Jadduka Va Jalla Sanaa uka vala ilaha Ghairuka"**

After reading Sanaa, Tawooz Tasmia and then say **Allahu Akbar** and read Darood-e-Ibrahim and then again say 'Allahu Akbar' and then read the prayer of the dead. Then after saying 'Allahu Akbar' turn to Salam. (Imam will say loudly the Takbeers and the Salam, the remaining Sanaa, Darood, and Dua will be read by the Imam and the followers slowly. From 2nd to 4th Takbeer neither one should raise his hands nor should see towards the sky.

The Dua of Namaaz-e-Janaza : Dua for major's

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَعَائِبِنَا وَ
صَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَانْثَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَآحْيِهِ
عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ.

**"Allahummaghfir lihayyina Vamayyitina va Shahidina va
Ghaibina Va Saghirina va Kabeerina Va Zakarina va Unsana
Allahumma Man Ahyaitahu Minna Fa Ah ihee alal Islam Vaman
Tavaffaitahu Minna Fatavaffahu Alal Eeman."**

Dua for Minor Male or Mentally Disordered

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا اجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا.

**Allahumma aj'alhu lana Faratavvaj alhulana Ajranvazukhranv
Vaj'alhu lana Shafianvva Mushaffa Aa.**

Dua for Minor Female:

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا اجْرًا
وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً.

**Allahumma aj'alha lana Faratanvvaj ahalana Ajranvazuqrav
Vaj'alha lana Shafiatavva Mushaffa Aa.**

Rules of Raza

KINDS OF ROZA : There are Four Kinds of Roza
FARZ, WAJIB, SUNNATH & NAFIL

FARZ : Roza of Ramazan are FARZ

WAJIB : Ifa any one intend to keep Roza if one his/her wish fulfills then performing this kinds of Roza is Wjib.

SUNNAH : Performing Roza on 9/10 Muharraam andon 9th Zilhajja are Sunnah.

NAFIL : Sitta Shawal means 6 Roza of Shawwal are Nafil.

MAKROOH-F-TAHREEMI : Performinh Roza on Eid-ul-Fitr and Eid-ul-Zoha is Makrooh-e- Tahreemi. (Haraam)

AIM OF ROZA:

NAVAITU AN ASOOME GHADAN LILAH TALA MIN SOUME RAMAZAN

Meaning : I intend that I keep Roza Tomorrow morning for the sake of Allah tala.

Dua of IFTAR : (Dua to Finish Roza)

ALLAHUMMA LAKA SUMTU WA BIKA AAMANTU WA ALAIKA TAWAKKALTU WA ALA RIZQIKA AFTARTHU

ORDER TO SAHARI To eat Sahri is Sunnath. The time of Sahri ends 22 minuites prior to the initiative time of Fahr.

Mufsidat of Roza : Act through which Roza Nullifies :

Intentionally eating or drinking or doing Jima (Intercourse) due to which Qaza of Roza has to be done or its Kffara is obligatory.

Acts through which Khaza of Roza become s Obligatory :

- ☞ Eating, Drinking, or Doing Jima by mistake and continue to do thinking that Roza has become broken.
- ☞ Intentionally swallowing mouthful of vomit.
- ☞ Intentionally mouth Vomiting.
- ☞ Taking Huqqa
- ☞ Eating at the early morning thinking that it is late night.
- ☞ Finishing Roza before the Sunset thinking that it is already sunset.
- ☞ Acts through which ROZA do not break
 - Eating , Drinking or Doing Jima by mistake and stopping immediately after realizations
- ☞ Intentionally if flies or smoke enter in to throat
- ☞ Vomiting occurs involuntarily but should not be mouthful.
- ☞ Ehtelam Occurs etc.

Reasons for breaking Roza

Falling Sick unexpectedly due the following conditions:

- ☞ Raising of Temperature (Fever) ☞ Biting of Snake or Scorpion
- ☞ Finding risk of Pregnancy
- ☞ Severity of Feeling Hungry and Thrust reaches the threat of death.

All the above reasons Roza can be broken.

KAFFAARA : Keep 20 Roza continuously or feed stomoch ful 20 needy (poor) persons or give 2 3/4 kgs of wheat or pay its value to 20 needy people.

MAS'ALA : Braekin one or more Roza then also pay some amount but Kaffaara is compulsory for every Roza.

(If any unhealthy person eat or drink by mistake other person seeing him eating or drinking should also not remind him until he finishes, that you are fasting. If he also thinks that the person eating is sick.)

Rules of Haj

Haj is the Fifth reasonable duty of Islam. Which is obligatory is to affording muslim men & women.

Affording persons : Person who can bear the expenditure of journey to to and fro of Mecca It is obligatory to perform only once in a life.

Duties of Haj : There are 5 Duties of Haj

1. Wearing Ehraam 2. Stay in Arafat
2. Tawaf-e-Ziarath 4. Performing all the above on order
5. Performing the above Duties on its prescribed own time and on its place only.

Mas'ala : If any one of above Duties is missed Haj will not be accepted

Wajibaath of Haj : There are about 31 Wajibaath of Haj

Ref ; Ahle Khidmaath -e- Sharaiah Pg. No. 520 to 522

Note : Visiting Mazaar-e-At'her of Mohammed Sallallahu Alaihi Wa Sallam will be equal to the performance of Two Haj and His (Sallallahu Alaihi Wa Sallam) blessing also will be Wajib on Him.

(Ref. : Masnad-e-Sunan Imam Noori Ibn-e-Hajar- Ibne Khuzaima Ibne Juzi Shifa Qazi Ayaz Imam Syuthi etc.,)

Namaz - e - Eidein

Timings: The timings of all the Idds starts after the Sunrises to an extent of some height till the Sunset.

Preferable timings: Preferably after the start of timings immediately the prayers should be done. Idd-Zoha Prayer should be performed as early as possible and preferably, the Idd-ul-Fitr may be delayed.

Rakaaths: Both the festivals constitute each 2 Rakaath Wajib with six Takbiraath each.

Important Note (Masla) In these prayers of Idd there is neither Azaan nor Iqamath. During Idd-ul-Fitr Sadqa-Fitr is given and during Idd-ul-Azha the sacrifice of an animal is given. To perform the Idd-Prayers in the Idd-gah is Sunnath-e-Moukeda.

The Methods of Namaaz of Eid:

Aim: I do hereby aim to perform 2 Rakaath Namaaz Wajib Idul Fitr or Idul Zoha with additional 6 Takbeerat for the sake of Allah facing Kaaba under the Imam, and say Allahu Akbar and tie the hands.

Method: After the Takbeere-Tahreema i.e. Say **Allahu Akbar** and tie hands then read Sanaa and say **Allahu Akbar** and bring both the hands touching the ears and leave and third time say **Allahu Akbar** and raise hands and leave and fourth time say **Allahu Akbar** and raise hands and tie them and read Tawooz Tasmia and Sura Fatheha and Sura Zam and then say **Allahu Akbar** and leave hands and in the same way second and third time say **Allahu Akbar** and leave hands and fourth time say **Allahu Akbar** and without raising hands should go in the Rukoo and then the remaining part may be repeated as usual prayers are done.

Namaaz-e-Tharaveeh

Timings: Namaaz-e-Tharaveeh is performed only during the period of Ramazan. The timings of Namaaz-e-Tharaveeh starts from the time after praying the Namaaz-e-Isha till the morning. The prayer should be done before performing Namaaz-e-Vitr. It is better to perform Namaaz-e-Tharaveeh at late night and after midnight also it is not Makrooh.

Rakaath: Tharaveeh has 20 Sunnath Rakaaths. After every 2 Rakaaths should turn to Salam.

Important Note (Masla) After every 4 Rakaaths it is preferred to sit down for quite some time equal to 4 Rakaaths Namaaz and one is free either to read Tasbeeh, Quran, Nafil Namaaz or sit calm and quite. During entire month of Ramazan, and in the entire Tharaveeh, it is better to complete one Quran which is Sunnath.

Vitar

During Ramazan Vitar prayers should be performed under the Imam. The Imam should read all the three Rakaaths with loud voice and the follower should keep quite but after Takbeer-e-Qunooth the Imam and his followers should read Duae-Qunooth steadily.

Tasbihaat of Tharaveeh:

The Saints have told that after every 4 Rakaat Zikar-e- Tasbeeh or Tafseer has to be said but after every 2 Rakaath it is good to tell the Tasbeehath-e-Ilahi which earns the love of Allah. Thus in the following two Rakaath Tasbihaath and the Tasbihaath after the second Rakaath and the names of Khulafae-Rashedeen Rizwanullah etc., are also read so that after the Rakaaths the Zikre-Ilahi and Darood upon Prophet SAS are also presented.

Tasbihaat: It should be declared before starting the Namaaze-Tharaveeh as follows:

الصَّلَاةُ سُنَّةُ التَّرَاوِيحِ يَرْحَمَكُمُ اللَّهُ وَأَجْرَكُمْ اللَّهُ
وَلَا إِلَهَ إِلَّا اللَّهُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

**‘Assalthu Sunnatuttaraviah Yarhamakumullah Va Ajrakumullah
Valaa ilaha illallahu Allahu Akbar Allahu Akbar Va lillahil Hamd.’**

In the beginning and end of the first two Rakaaths, 6th, 10th, 14th and 18th Rakaaths it should be read in normal voice like this:

فَضَّلُ مِنَ اللَّهِ وَالنِّعَمَ وَالْمَغْفِرَةَ الرَّحْمَةَ وَالْعَافِيَةَ
السَّلَامَةَ وَلَا إِلَهَ إِلَّا اللَّهُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

**"Fazalumminallahi vannima Va Maghfiratuva Rahma Va Aafiyatus
Salama Vala Ilaha Illallahu Vallahu Akbar, Allahu Akbar Va Lillahil
Hamd."**

In the same way in the beginning and end of every 4th, 8th, 12th, 16th and 20th Rakaaths the following Tasbeeh should be read:

سُبْحَنَ ذِي الْمُلْكِ وَالْمَلَكُوتِ سُبْحَنَ ذِي الْعِزَّةِ وَالْعَظَمَةِ وَالْهِيبَةِ
وَالْقُدْرَةِ وَالْكِبْرِيَاءِ ذِي الْجَلَالِ وَالْجَمَالِ وَالْكَمَالِ وَالْجَبْرُوتِ . سُبْحَانَ
ذِي الْمَلِكِ الْمَعْبُودِ سُبْحَانَ ذِي الْمَلِكِ الْمَقْصُودِ سُبْحَانَ
ذِي الْمَلِكِ الْمَوْجُودِ سُبْحَانَ ذِي الْمَلِكِ الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ
وَلَا يَفُوتُ أَبَدًا أَبَدًا سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ

'Subhana Zilmalaki Val malakoot Subhana Zil Izzathi Val Azmathi Val Haibathi Val Qudrathi Val Kibriya E Ziljalaali Val Jamali Val Kamali Val Jabroot. Subhana Zil Malakil Ma'bood Subhana Zil Malakil Maqsoodi. Subhana Zil Malakil Moujood. Subhana Zil malkil Hiyyillazi Laynamu vala Yamootu Vala Yafootu Abadan abada. Subbohun Quddusun Rabbana Va Rabbul Malaa'ikati Varroohu.'

Then start Dua.

After the 4th Rakath Tasbeeh and Dua following may be read:

أَلْبَدْرِ حَضَرَتْ سَيِّدَنَا مُحَمَّدٌ مُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
وَسَلَّمَ وَلَا إِلَهَ إِلَّا اللَّهُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ.

“Albadare Hazrath Syyedina Mohammedu Mustafa Sallallhu Alaihi Va Aalihi Va Sallam Valaa'ilaha illallahu Allahu Akbar. Allahu Akbar Va Lillahil Hamd.”

After 8th Rakath and Dua following may be read:

قَاتِلِ الْكُفَّارَ وَالزُّنُودِيقَ بَعْدَ الْأَنْبِيَاءِ بِالتَّحْقِيقِ خَلِيفَةَ رَسُولِ اللَّهِ
حَضَرَتْ سَيِّدَنَا أَبُو بَكْرٍ صَدِيقُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ وَلَا إِلَهَ إِلَّا اللَّهُ اللَّهُ أَكْبَرُ
اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ.

Qaatillil Kuffara Vazzindeeq Baadal Ambiyaa'i bittahqeeq. Khalifate Rasool ullahi Hazrath Syyedina Aboobakar Siddique Raziallahu Tala Anhu. Valaa'ilaha Illallahu Allahu Akbar. Allahu Akbar Va Lillahil Hamd.

After 12th Rakath Tasbeeh and Dua the following may be read:

مُزَيِّنَ الْمَسْجِدِ وَالْمِنْبَرِ وَالْمَحَرَابِ النَّاطِقِ بِالْحَقِّ وَالصِّدْقِ وَالصَّوَابِ
خَلِيفَةَ رَسُولِ اللَّهِ أَمِيرَ الْمُؤْمِنِينَ حَضْرَتَ سَيِّدِنَا عَمْرٍ ابْنِ الْخَطَّابِ
رَضِيَ اللَّهُ تَعَالَى عَنْهُ وَلَا إِلَهَ إِلَّا اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ.

Muzziyyinil Masjidi Val Mimbari Val Mehrabi. Annatiqui bil Haqqi Vassidqi Vassavabi. Khaleefati Rasoolullahi Ameeril Mo'mineena Hazrath Syedina Omerubnil Khattabi Raziallahu Tala Anhu. Valaa'ilaha Illallahu Allahu Akbar. Allahu Akbar Va Lillahil Hamd.

After 16th Rakath Tasbeeh and Dua, the following may be read

جَامِعِ الْقُرْآنِ كَامِلِ الْحَيَاءِ وَالْإِيمَانِ ذُو النُّورَيْنِ وَالْبُرْهَانِ
خَلِيفَةَ رَسُولِ اللَّهِ حَضْرَتَ سَيِّدِنَا عُثْمَانَ ابْنَ عَفَّانَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ
وَلَا إِلَهَ إِلَّا اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ.

Jami'il Qur'aani Kamilil Hayaa'i Val Eimaani Zunnooraini Val Burhani Khaleefati Rasoolullahi Ameeril Mo'mineena Hazrath Syedina Osman ibn-e-Affan Raziallahu Tala Anhu. Valaa'ilaha Illallahu Allahu Akbar. Allahu Akbar Va Lillahil Hamd.

After 20th Rakath Tasbeeh and Dua the following may be read:

مَدِينَةُ الْعُلُومِ وَالْمَطَالِبِ كَاشِفِ الْهَمِّ وَالْغَمِّ وَالْمَصَائِبِ أَسَدُ اللَّهِ الْعَالِبِ
إِمَامِ الْمَشَارِقِ وَالْمَغَارِبِ خَلِيفَةَ رَسُولِ اللَّهِ حَضْرَتَ سَيِّدِنَا عَلِيَّ ابْنَ أَبِي طَالِبٍ
كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ وَرَضِيَ اللَّهُ تَعَالَى عَنْهُ وَلَا إِلَهَ إِلَّا اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ.

Madeenathul Uloomi val MATHALIBI KASHIFIL HAMMI Val Ghammi val Masaa'ibi. Asadullahil Ghalibi Imaamil Mashariqi val Magharibi Khaleefati Rasoolullahi Ameeril Mo'mineena Hazrath Syedina Ali Ibne Abi Talib Karramallahu Tala Vajhahu Va Raziallahu Tala Anhu. Valaa'ilaha Illallahu Allahu Akbar. Allahu Akbar Va Lillahil Hamd.

About SADQA- E-FITHR

The Order of Fithra:

1. It is better to give Sadqa-e-Fithr before the Idd Namaaz.
2. Every well off person whether he observed Roza or not must on behalf of himself and all his adult and minor dependents pay the Sadqa-e-Fithr which is Wajib.

Amount of Sadqa-e-Fithr:

It should be paid in the shape of Wheat half saye and in the shape of Jowar one saye per person respectively. Amount of Sadqae-fithr per person:

Crop	Saye	Kg.	gms.
1.Wheat	Half Saye -	1	750
2.Jowar 3.Dates 4.Dry Grape	One Saye -	3	

Ref.: (Bahare Shariat Part V Page 34, Bahishti Zevar Islami Fiqa Complete – Page 614 Ahsanulmail 71 Fatawa Rizvia 48)

In the Hadith the above 4 crops are only mentioned. If any one wants to compensate the above with cloth, rice etc., then he should calculate the cost of the above four and compensate it with its equal cost.

The eligible persons to receive the Fithra:

1. Fakir
2. Miskeen
3. Amil
4. Schools
5. Debtor.
6. In the name of Allah
7. Traveller.

If the Fakir is a learned person (Alim) then it is preferred to give it to him than compared to an illiterate and it is better to give it to a poor student.

Who are not eligible to receive it:

1. One's own mother, father, grandfather, grand mother, maternal and paternal.
2. One's own son, daughter, grandson and grand daughter till last generation.
3. Couples of self neither wife can give it to husband nor husband can give it to wife.
4. To a wealthy person.
5. To a Kafir.
6. To Syeds it is prohibited (Bani-e-Hashim, Aal-e-Ali, Aal-e Abbas, Aal-e -Jaffer, Aal-e-Aqeel, Aal-e-Haris bin Abdul Muthallib)
7. One fithra can be divided and given to many persons and many fithras can be given to one person also.

Note: The prohibition from giving it to Syeds is in view of keeping their dignity and respect. Hence, it is better that Syeds be treated with good money and serve them with respect.

About QURBANI

The Time of Qurbani: After the Eid Namaaz on Idul Azha it is preferred to give Qurbani. 10, 11, 12th Zilhajja these are the three days of Qurbani which have been fixed.

The Order of Qurbani: Qurbani is compulsory on every well-off person and if he is not then it is Mustahib.

The Animals for Qurbani: Goat (Male and female), Mendha, Bheed, Bull, Cow, Buffalow, Camel etc.

Age of the Animal: Goat (male and female), Bheed should be of one year and above, and for Cow, Buffalo etc., it should be of 2 or more years, and the Camel should be of 5 years and above. Goat etc., should be given by one person and the Cow, Camel etc., should be given by 7 persons. Dumba should be at least of 6 months but it should appear like the age of one year can also be given.

NIYAATH: After making the Niyyat Recite :

اِنِّى وَجَّهْتُ وَجْهِيَ لِلَّذِى فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيفًا وَمَا اَنَا مِنَ الْمُشْرِكِيْنَ ۝
 اَللّٰهُمَّ هٰذِهِ الْاُضْحِيَّةُ تَقَبَّلْ مِنِّىْ (So & so s/o So & So) كَمَا تَقَبَّلْتَ مِنْ سَيِّدِنَا اِبْرٰهِيْمَ
 الْخَلِيْلِ وَمِنْ سَيِّدِنَا مُحَمَّدٍ نَبِيِّكَ وَحَبِيْبِكَ عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَامُ بِسْمِ اللّٰهِ اَكْبَرُ.

Inni Vajjahtu Vajhiya Lillazi Fatarassmavati Val Arza Haneefanv vama Ana Minal Mushrikeen. Allahumma Hazihil Azhiyztu Taqbbal Minni (So s/o So) Kama Taqabbalta min Syyedina Ibraheemal Khaleel va Min Syyedina Mohammadin Nabiyyika va Habeebika Alaihimussalathu Vas Salamu Bismillahi Allahu Akbar.

one should slaughter the animal.

Distribution: The Qurbani meat should be divided into 3 parts. One part should be distributed among the needy, fakirs, etc., and the second part should be distributed among relatives and neighbour the third part should be used for self and family.

Nazar: If the Qurbani has been given with the purpose of Nazar then you should not use the meat for yourself or your family or relatives because in a Nazar Sadqa is compulsory and as such, the entire meat should be distributed among the poor people.

About AQEEQA

Aqeeqa: On the 7th day of birth of a child, the Aqeeqa can be done and it can be done later also. If child is a male, two goats. If child is female then one goat can be given. In the circumstances of hardship one goat can also be given for a male child. After giving the goat for sacrifice, the hair of the child may be removed and gold or silver equal or Coins to the weight of the hair may be given as charity among poor persons. Aqeeqa can also be performed with Cow, Buffelo etc. This one animal is equal to 7 goats. The meat of Aqeeqa can also be eaten by not only the person of whom the Aqeeqa is performed but also by his parents.

Niyyat:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا
 أَنَا مِنَ الْمُشْرِكِينَ ○ اَللّٰهُمَّ هَذِهِ عَقِيْقَةُ (So & so s/o So & So) دَمَها بِدَمِہ
 وَجِلْدُہَا بِجِلْدِہِ وَشَعْرُہَا بِشَعْرِہِ وَرُوْحُہَا بِرُوْحِہِ . اَللّٰهُمَّ تَقَبَّلْہَا مِنِّیْ
 وَاجْعَلْہَا فِدَاءً لِابْنِیْ مِنَ النَّارِ بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ

Inni Vajjahtu Vajhiya Lillazi Fatarassmavati Val Arza Haneefanv
 vama Ana Minal Mushrikeen. Allahumma Hazihil Aqueeqatu (So s/o
 So) Damooaha bidamihi Vajilduha bijildihi va Sharuha bisharihi.
 Allahumma Taqabbalha Minni vaj'alha fida in li ibnee minannar.
 Bismillahi Allahu Akbar.

and sloughter animal

About SLAUGHTER

Any Halal animal's veins of the neck may be cut by saying the
 Islamic Words **Bismillahi Allahu Akbar** It is called Islamic slaughter.
 In this

- | | |
|--------------|-----------------------------|
| 1. Skin, | 2. Breathing tube |
| 3. Food tube | 4. Both the important veins |

these 4 things are important to be cut.

Who should perform slaughter:

1. Muslim male or female, adult or minor
2. Aqil
3. Sane person
4. Person with or without Khatna. Even a person needing to take bath can perform slaughter.
5. Ahle-Kitab (Jews and Christians) by Saying Bismillah Allahu Akbar then it is halal.

The Sunnaths of slaughter:

1. The knife should be properly sharpened.
2. To give water to the animal prior to slaughter.
3. At the time of slaughter the head of the animal towards South and face towards Qibla.
4. To be with Taharat at the time of slaughter.
5. The person slaughtering should face towards Qibla.
6. To slaughter with right hand.
7. To slaughter quickly.
8. To say Bismillahi Allahu Akbar.
(The sound of 'O' should be stressed)
9. The animal should be gently laid on its right.
10. Tie the legs of the big animals
(but the rear right leg may be loosened open).

Important Note: 1.If such animal is slaughtered whose life is not much expected then it should be seen that its blood is flown or any indication of life is expressed by the animal is sufficient and if no such indication is seen then it should be treated as a dead animal. If after the slaughter the animal stands up, Shouts or turns up then it is treated as halal. If after the slaughter of the goat or cow etc., a live calf is found in it then it is necessary to slaughter the same because the slaughter of mother is not sufficient for the child. If the calf is found dead or all the body parts are not formed, then it is not advisable to use its meat. This should be strictly observed. While saying ***Bismillahi Allaho Akbar*** the animal should be slaughtered.

The prohibitions of Halal animal:

The following parts of the halal animal are prohibited:

1. Flowing blood 2. Pancreas 3. Tonsils
4. Urinal bag 5. Private parts of male and
6. Private parts of female. But Kapoorey is Makroohe-Tahreemi and intestines and Tilli (Spleen) etc., are Makroohe-Tanzehi.

Identity of permitted and prohibited Animals:

All those animals which do not possess blood like flies, mosquitoes, spider, cockroach, scorpion, ants, etc., are all prohibited but Taddi without slaughter is permitted.

All those animals which have blood but it is not a flowing blood like snake, Lizard etc.are all prohibited. Those animals which live inside the earth like rat, Nevla etc., are all prohibited. But Rabbit is permitted. Those animals which are born in water and live there only like frog, Crap, Tortise Crocodile, Alegator are all prohibited. But dead fish is permitted. Bam Fish and Black fish is also permitted. Those carvivores which attack with Teeth like Tiger, cheeta, Cat, fox, Dog, Monkey, Ape , Bear etc. are all Haraam those birds which attack through their palm like Eagle, Vulture, crow etc. are all Haraam.

Permitted Animals: Those animals in whom blood flows and whose staple food is grass, leaves, etc., and which do not attack its prey with its teeth like Camel, goat, cow, buffallow etc., are all permitted animals. But horse is Makrooh. Those birds which feed through their beak and do not attack its prey with their paws like Teether Batair, bird, hen, duck, etc., are all permitted birds.

Milk & Eggs:

The milk vended from the permitted animals is permitted and of prohibited animals is prohibited. In the same way, the eggs of permitted animals is permitted and the eggs of prohibited animals is prohibited.

About Nafil Namaaz

Offering Nafil Namaz with jamath : Akabir and Fuqahakaram says:

والنفل بالجماعة غير مستحب لأنه لم تفعله الصحابة في
غير رمضان وهو الصحيح في أنها كراهة التنزيه.

**WANNAFIL BILJAMATHI GHAIIR MUSTHAHAB LA ANNAHU
LAMNAFALHUS SAHABATHI FI GHAIIRI RAMAZAN VAHUA
SSAHEEHI FI INNAHA KARAHATHI TANZIHI.**

Ref: Raddul mohthaar vol: one Kithabul salaathi babul withrai wannafil.

Meaning: Fuqahakaram says offering Nafil Namaz with jamath is non-mustahab and makrooh-e-thanzihee means it is nearer to halal for example: using halal animal's [abdomen, intestine etc.]

Tahiyatul Vazu – Tahiyatul-Gusul: After Vazu, before the body gets dried, 2 Rakaath is preferred to be done. In the same way after bath also 2 Rakaath Namaaz Tahiyatul Gusul is preferred.

Namaaz-e-Ishraq

Timings: The Namaaz-e-Ishraq is done after the Sunsets and it is better to do this Namaaz after the sun reddishness turn to White.

Rakaaths: Namaaz-e-Ishraq is having 2 Rakaath and 4 Rakaath is also praye which is done by 2 Rakaath each.

Important Note: After performing Namaaz-e-Fajr, one should sit in Zikre-Ilahi, till the time of Ishraq and then one should perform 2 Rakaat Nafil which is equal to one Haj & Omra. Again should pray 2 Rakaath which is equal to granting freedom in the name of Allah to 4 Arab slaves whose cost is 12000 Dirham and Allah will be your protector during the whole day.

Namaaz-e-Chashth

Timings: The timings start from the time sun rise fully and heated till the mid-day. It is better to perform this Namaaz immediately after the breakfast.

Rakaaths: There are minimum 2 Rakaaths and maximum 12 Rakaaths Nafil of Namaaz-e-Chashth.

Important Note : The Namaaze-Chashth is done with 2 Rakaath each. The meaning of Chashth is breakfast. It is done after breakfast which is very rewarding prayer.

Namaaz-e-Awwabeen

Timings: The timing starts at the end of 7 Rakaath of Maghrib till the time of Isha.

Rakaaths: Minimum 6 Rakaath and maximum 20 Rakaath.

Important Note: This Namaaz is also done with 2 Rakaath each. Immediately after the Maghrib prayers it should be done. After doing the Namaaz-e-Awwabeen 2 Rakaath Nafil Namaaz Hifz-e-Iman is also done. Many of the saints have punctually done this.

Namaz-e-Tahajjud

Timings: The timing of Namaaz-e-Tahajjud starts with the end of Namaaz-e-Isha and ends before the Namaaz-e-Vitar. It is better to do the Namaaz-e-Isha and sleep and after midnight get up and pray the Tahajjud. Then do the Vithar provided you are sure to wake up, otherwise do the Vithar Namaaz with Namaaz-e-Isha.

Rakaaths: Tahajjud has minimum 2 Rakaaths and on an average 4 to 8 and maximum 12 Rakaath are there.

Main thing is that Namaaze-Tahajjud is preferred by many saints. All Saints what ever what ever blessings they got in through Tahajjud.

Salathu-Tasbeeh

Timings: Except the prohibited timings, it can be done at any time.
Rakath it is performed 2, 2 Rakaath totally 4 Rakaath.

METHOD Niyath: I aim to pray 2 Rakaath Salath Tasbeeh Nafil for the sake of Allah by facing towards Kaaba Shareef and say Allahu Akbar and tie the hands and during stay should read Sana, Tawooz Tasmia and later should read Tasbeeh 15 times. Then read Sura Fateha Zam Sura Tasbeeh (given below) 10 times and after Rukoo Tasbeeh followed by Tasbeeh given below 10 times, again 10 times in Qauma and 10 times after Sijda Tasbeeh. Again 10 times during Jalsa. Again 10 times in the Second Sijda after Tasbeeh of Second Sijda. Thus in one Rakaath 75 times Tasbeeh is read. Thus in 2 Rakaath 150 times should read Tasbeeh and turn to Salam and then again pray 2 Rakaath in the same way.

Tasbeeh : **سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ اللَّهُ أَكْبَرُ .**

Subhanallahi Val Hamdu Lillahi Valaa'ilaha illallahu Allahu Akbar

Namaaz-e-Istekhara

1. Whenever any difficult task, like travel or marriage etc., is faced and there is a doubt about its committal or non-committal, then after doing Vazu two Rakaah Namaaze-Isteqara is done which is a good act.
2. In the first Rakaath Sura Kaferoon and in the second Rakaath Sura Iqlas may be read. After finishing Namaaz Hamd is done and Darood and Salam on Prophet ﷺ SAS is sent and should read the Dua-e-Istekhara.:

**اَللّٰهُمَّ اِنِّیْ اَسْتَخِیْرُكَ بِعِلْمِكَ وَ اَسْتَقْدِرُكَ بِقُدْرَتِكَ وَ اَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِیْمِ
فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ وَ تَعْلَمُ وَلَا اَعْلَمُ وَ اَنْتَ عَلَامُ الْغُیُوْبِ . اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هَذَا الْاَمْرَ
خَيْرٌ لِّیْ فِیْ دِیْنِیْ وَ مَعَاشِیْ وَ عَاقِبَةِ اَمْرِیْ فَاقْدِرْهُ لِیْ وَ یَسِّرْهُ لِیْ ثُمَّ بَارِكْ لِیْ فِیْهِ وَ
اِنْ كُنْتَ تَعْلَمُ اَنَّ هَذَا الْاَمْرَ شَرٌّ لِّیْ فِیْ دِیْنِیْ وَ مَعَاشِیْ وَ عَاقِبَةِ اَمْرِیْ . فَاصْرِفْهُ وَ عَنِّیْ
وَ اصْرِفْنِیْ عَنْهُ وَ قَدْ زِلْی الْخَیْرَ حَیْثُ كَانَ ثُمَّ اَرْضِنِیْ بِهٖ .**

Allahumma Inni Astakheeruka Bi ilmika _va Astaqdiruka Bi Qudrathika va As'aluka min Fazlikal Azeemi Fa Innaka taqdiru vala Aqdiru va Ta'lamu val A'lamu va anta Allamul Ghuyoobi Allahumma Inkunta Ta'lamu Anna Hazal Amra ***** Khairulli Fi Deeni va Ma'ashi va Aaquibathi Amri Faqdirhu Lee vayassirhu lee Summa Bariklee Feehi Va inkuntha Tha'lam Anna Hazal Amra Sharrullee Fee Deeni Va Ma'ashi va Akhibati Amree Fasrifhu va Anni Vasrifnee anhu vaqaddarliyal Khaira Haisu kana summa Arzinee bihee.

* seeking things express here at underline

On arriving at the word 'Hazal Amre' one's necessity may be prayed here. For example, travel, marriage etc.

After the Dua if your heart turns towards doing it, then one should do it otherwise one should not do it. This prayer may be done after Namaaz-e-Isha and go to sleep. In the dream you will be enlightened. Thus you may tell your dream to any learned Islamic Scholar and follow his words. Continuously one should do it for 3, 5, or 7 days.

Namaz-e-KASOOF & KhaSOOF

Kasoof means Solar Eclipse and Khasoof means Lunar Eclips. Whenever any body comes to know about the Eclipses he should do Namaaz and pray and give charity and repent his mis-deeds and mistakes.

Method of Repenting: **اَسْتَغْفِرُالله رَبِّي مِنْ كُلِّ ذَنْبٍ وَاتُوبُ اِلَيْكَ**

Astaghfirullah Rabbi min kulli Zambin va athoobu ilaik

Meaning: O'Allah: I repent all my mis-deeds and turn to you only.

Rakaath Kasoof: It is Sunnat to pray 2 Rakaath Namaaz-e-Kasoof. It should be lead by an Imam of Friday . In this Namaaz Serman will not be said and no Azaan or Iqamath will be done. If people are required to be gathered, then it should be loudly said: **"Assalathul Jamia"**. This Namaaz should be done in a Jama Masjid or Eidgah. It should be done during permitted hours with lengthy verses from Quran. Qirath should not be done loudly. Rukooh and Sijda should be lengthy. After Namaaz the Imam should deeply be immersed in praying Dua. It is better to stand

with the support of stick and face towards the people audiences while praying. It is also permitted to face towards Qibla and pray (Dua).

Namaaz-e-Khasoof: It is also better to do. It also has 2 Rakaath. In this Namaaz there is no Jamaat. For this Namaaz it is not necessary to go to Mosque but should be done individually in the houses.

Namaaz-e-Istesqa

Istesqa means for rain.

No.of Rakaath: 2 Rakaath without Azaan and Iqamath with loud voice under Imam is done.

Important Note: It is better to observe 3 days fasting prior to this. Day and night should pray and repent for the misdeeds and mistakes. Must pay the dues of people. 4th day should proceed towards the Jungle along with old and the children duly wearing patchy clothes, bare-footed, head down, without any cap. Must send Darood and Salam over Prophet Syedina Mohammed SAS. In the same way must proceed towards the Jungle (Forest) for three continuous days and should keep the children away from the mothers and their crying should be heard. And the animals also may be taken along and their kids may be kept away. Under the Imam 2 Rakaath with loud Qiraat should be performed after Namaz Imam should stand facing people under the support of the stick and give sermon twice and must keep quite for some time between the two sermons. After the Imam finishing his sermon he should turn towards Qibla and spread his cloth (Chader) and by standing he should be indulged in.

Dua-e-Istesqa : His palm should face the ground

اَللّٰهُمَّ اَسْقِنَا غَيْثًا مُّغِيثًا مَّرِيْعًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ اَجَلٍ

Allahumma Asquina Ghaisan Moghaisa marian Nafi'un
Ghaira Zaar Aajilan Ghaira Ajal

Methods of Praying

Qiyam: At the time of Namaaz one should keep clean body, neat clothes, neat place, stand with a distance of 10 c.m. between both the legs and in each Namaaz standing is a must. Nafil is done by sitting which has ½ the reward.

Note: Due to any eventuality, one can do this Namaaz by either sitting or lying or by indications.

Niyyat: It is compulsory to describe the Niyyat of Farz, Wajib, Sunnat or Nafil as the case may be before doing any Namaaz.

Qiyam

Two Rakaaths Sunnat of Fajr: If you have to pray the Sunnaths of Fajr then you should say ‘2 Rakaaths Sunnath of Fajr I do hereby pray for the sake of Allah facing Kaaba Shareef ‘ and then say **Allahu Akbar** and both the palms of your hand should face Kaaba duly raised hands and thumbs touching the ears and should say Allahu-Akbar and then both hands to be tied in such a way that the left paw should be held by the right paw and the three right hand fingers should be lying over the left forehead and with the thumb roll over left forehead. Eyes should be aimed at the place of Sijda and with duly attentive mood should read Sanaa, Tawooz Tasmia, Sura Fateha, Sura Zam by reading them slowly and steadily.

Note: It is better to form Niyyath in Arabic language, otherwise, it can also be done in one’s own mother tongue however, prior to every Namaaz it is better to read the following dua.

○ اِنِّى وَجَّهْتُ وَجْهِيَ لِلَّذِى فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِیْفًا وَّمَا اَنَا مِنَ الْمُشْرِکِیْنَ

Inni Vajjahtu Vajhiya Lillazi Fatarassmavati Val Arza Haneefanv vama Ana Minal Mushrikeen.

Rukoo

As soon as Sura Zam ends Takbir may be said, i.e., **Allahu Akbar**, and go in Rukoo. During Rukoo, sight should be between both the feet and the back and head should be straight. And with both the palms the knees should be firmly held and both the elbows should be straight. In Rukoo recite Tasbeeh

سُبْحَانَ رَبِّيَ الْعَظِيمِ

“Subhana Rabbial Azeem”

for 3,5, or 7 times. Rukoo is Farz and therefore, do it with devotion and dignity.

Qauma

Tasmee i.e., **Samialla Huliman Hamida**,

سَمِعَ اللَّهُ لِمَنْ حَمِدَ

By saying this one should stand straight from the Rukoo and should steadily stand and say

رَبَّنَا لَكَ الْحَمْدُ

‘Rabbana Lakal Hamd’

and it is better to say رَبَّنَا لَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا وَبَارَكًا فِي

‘Rabbana Lakal Hamd Hamdan Kaseeran Tayyaban va Mubarakan Feehi.’ Qauma is Wajib and the time to stay for this is little time. i.e. the time required to say

Subhaana Rabbial Azeem

سُبْحَانَ رَبِّيَ الْعَظِيمِ

If due to any mistake you have not stood for quite some time then you must do **Sajda Sahoo** otherwise repeat the Namaaz again.

Sajda-e-Awwal (First Sajda)

From Qauma you should say **Allahu Akbar** and go in **Sijda**. The method of going into the Sijda is that sight should be at the place of Sijda and not beyond and first put the palms on the knees and the knees to be placed gently on the floor and then palms, nose and in the last the forehead must be gently placed on the ground. In Sijda a man is at the nearest place to Allah. Therefore, the Sijda must be done with total concentration of body and soul and it will have the best result. Prophet Mohammed SAS has said that the Namaaz is perfect only when it is done with total concentration of heart and soul. In Sijda both the legs, both the knees, both the hands, nose and forehead total 8, must touch the ground and the fingers of legs also should be turned towards Qibla and during Sijda the sight should aim at the nose and with heart and soul should say Tasbeeh

‘Subhana Rabbial-ala

سُبْحَانَ رَبِّيَ الْأَعْلَى

3, 5, or 7 times. Sijda is the most important part of Namaaz. It is essential to spend at least some time and during this time to read Tasbeeh is Sunnath.

Jalsa

After first Sijda and its Tasbeehath, Takbir i.e.,

Allahu Akbar, should be said and first forehead, and then nose, and then both hands should be raised and sit back and put your sight over the lap or place of Sijda and both the hands should be kept on the legs. Now also the direction of all the fingers should face towards Qibla. To sit in between two Sijdas is called Jalsa. Jalsa is Wajib in the Namaaz.

If you do not sit completely in between both the Sijdas then Jalsa is not complete due to which Namaaz is also incomplete. If due to oversight or wantedly if Jalsa is incomplete then Sijda-e-Sahu should be done. Otherwise, Namaaz will be incomplete.

Second Sajda

From Jalsa by saying **Allahu Akbar** **اَللّٰهُ اَكْبَرُ** go to second Sijda. While going into Second Sijda first hands, then nose and then forehead must be placed gently over the floor and say the Tasbeeh of Sijda i.e.

Subhana Rabbi al Aala

سُبْحَانَ رَبِّيَ الْأَعْلَى

Recite 3or 5 ro 7 Times.

Qiyam

After saying the Tasbeehath of Sijda i.e., **Allahu Akbar**, first raise forehead, nose and then hands and then knees and stand straight. While raising from the Sijda, the palms must not be placed on the knees. If due to weakness the support of knees is taken to get up then it is permitted. After standing immediately the hands should be tied. Then read Sura Fateha and Zam. Then like first Rakaath, Rukoo, Qauma and first Sijda, Jalsa and second Sijda may be performed and sit in the Qaeda

Qaeda

In Qaeda, spread the left leg and with right leg standing sit in such a way that right leg thumb be held with left leg thumb and finger like scissors and look down, both hand fingers must be within the knees and sit facing Qibla and the fingers of both hands should be kept relaxed in original position facing Qibla.

Tashahud

After sitting in Qaeda read Tashahud. Pay attention to the meaning of Tashahud and while turning for Salam one must think by heart and mind that Prophet Syedina Mohammed SAS is alive and I as a simple slave am paying Salam to him and this is a fact too. At the time of reading '**Ash-haduan La-ilaha**' The right hand thumb and central finger may be formed into ring and pointer finger raised and on reaching at the words '**Illallah**' it may be felled and after '**Ash-haduanna Mohammedan Abduhu va Rasuluhu**' Daroode-Ibrahim may be read and wherever the name of Prophet Mohammed and Prophet Ibrahim comes '**Syedina**' must be added. It may be remembered that the second Qaeda is compulsory.

It may be remembered that in ‘**Tashahud**’ and Daroode-Ibrahim, there is the Darood in favour of Prophet Mohammed ﷺ so it must be done with faith and dignity so that Allah Thala will become happy over such acts.

Darood-e-Ibraheem :

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا
صَلَّيْتَ عَلٰى سَيِّدِنَا اِبْرَاهِيْمَ وَعَلٰى اٰلِ سَيِّدِنَا اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.
اَللّٰهُمَّ بَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا
بَارَكْتَ عَلٰى سَيِّدِنَا اِبْرَاهِيْمَ وَعَلٰى اٰلِ سَيِّدِنَا اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

Allahumma Salli Ala Syedina Mohammedin Va Ala Aali Syedina Mohammedin Kama Sallaitha Alaa Syyedina Ibraheema Va Alaa Aale Syyedina Ibraheema Innaka Hameedum Majeed.

Allahumma Barik Alaam Syyedina Mohammedinv Va Alaa Aali Syyedina Mohammedin Kama Baraktha Alaa Aale Syedina Ibraheema Innaka Hameedum Majeed.

In the complete Namaz i.e., Qiyam, Rukoooh, Qauma, Sijda in which Quran will be read and in the end Darood and Salaam will be sent to Prophet Syedina Mohammed ﷺ (SAS). Now it is right time to pray Allah. Hence start praying (Dua) for self.. That is read ‘**Dua-e-Masoorā**’.

Salaam

It is compulsory to end the Namaz with our will. It is Farz to end the Namaz with our intention.

- * - It is Vajib to say Salaam twice.
- * - It is Sunnat to end the Namaz by saying

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ

Assalam-o-Alaikum va Rahmatullahi.

The Method of doing Namaaz-e-Maghrib Three Rakath :

Niyyath: One should make his mind and do Niyyat for praying 3 Rakaath Namaaze-Maghrib. Like all other Namaaz after doing 2 Rakaath after Tashahud stand up for one more Rakath and complete it without Sura Zam.

4 Rakaaths Farz – Sunnat – Nafil – Method of praying:

Make the Niyyath for praying 4 Rakaaths. In the first two Rakaath Sura

Fateha and then Sura Zam should be read. In the third and fourth Rakaath only Sura Fateha may be read. All the other rakaaths may be done as in other Namaaz. But in Sunnath Nafil Namaaz in each Rakaath Sura Fateha and then Sura Zam may also be read.

Method of praying Namaaz-e-Vitr:

Make Niyyath to pray 3 Rakaath Wajibul Vitr. After Tashahud in the second Rakaath should stand up and after Sura Fateha and Sura Zam, Takbir should be said and hands raised and tie hands and read Duae-Qunooth. The remaining prayers as usual may be done.

RAMAZANUL MUBARAK: Namaaz-e-Vitr is performed with Jamaath during Ramazanul Mubarak.

Remarks: In Ramazan If Namaaz-e-Isha is performed without Jamaath then Namaaze Vitr may be done individually is better

Dua-e-Qunoot

اَللّٰهُمَّ اِنَّا نَسْتَغِيْنُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَیْكَ وَنُخَيِّرُ
عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يُّفْجِرُكَ
اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَ لَكَ نُصَلِّي وَنَسْجُدُ وَ اِلَيْكَ نَسْعُ وَنَحْفِدُ وَ
نَرْجُو رَحْمَتَكَ وَنَخْشَى عَزَابَكَ اِنَّ عَزَابَكَ بِاَلِ الْكُفَّارِ مُلْحِقٌ۔

Dua : Allahumm Inna Nastayeenuka Va Nastagfiruka
Vanu Minu Bika Vanatavakkalu Alaika va Nusni
Alaikal Kahir. Va Nashkuruka vala Nakfurula Va
Nakhlavu va Natruku Manyafjuruka Allahumma
Iyyaka Nabudu va Laka Nusalli Vanasjudu Va Ilaika
Nas'aa Va Nahfidu Vanarju Rahmataka va Naqsh
Azabaka Inna Azabaka Bilkuffai Mulhiq.

مسجد میں سیدھے پیر سے داخل ہوں اور یہ دعا پڑھیں

بِسْمِ اللّٰهِ وَالسَّلَامُ عَلٰی رَسُوْلِ اللّٰهِ

بسم اللہ الرحمن الرحیم ☆ رسول اللہ صلی اللہ علیہ وسلم پر سلام ہو۔

ALLAH'S NAME PEACE SALUATION UPON THE APOSTLE OF ALLAH

اللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ

اے اللہ میرے لئے تیری رحمت کے دروازے کھول دے

O' ALLAH OPEN THE DOORS OF YOUR MERCY FOR ME

بحوالہ عمل رسالت ﷺ عمل اہل بیت و صحابہ۔ بخاری و مسلم شریف۔ ابوداؤد، نسائی، زجاجہ، المصنوع، تلخیص فضائل درود شریف ص ۵۰۔

(فتویٰ جامع نظامیہ۔ ابن ماجہ جلد اول صفحہ ۵۶ بریلی شریف۔ فتویٰ نمبر ۱۲) سعودی عرب کی تمام مساجد پر ایسی ہی دعا لکھی ہوئی ہے۔

Cell 9391349104

مرتبہ: مولانا غلام نبی شاہ قسطنطنیہ

خبردار! رسول اللہ ﷺ پر بغیر سلام بھیجے کے گناہ قس ہو جاتی ہے۔

مسجد سے پہلے بایاں پیر باہر نکالیں اور دعا پڑھیں

بِسْمِ اللّٰهِ وَالسَّلَامُ عَلٰی رَسُوْلِ اللّٰهِ

بسم اللہ الرحمن الرحیم ☆ رسول اللہ صلی اللہ علیہ وسلم پر سلام ہو۔

ALLAH'S NAME PEACE SALUATION UPON THE APOSTLE OF ALLAH

اللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ

اے اللہ! میں تجھ سے تیرا فضل اور تیری رحمت مانگتا ہوں۔

O' ALLAH I SEEK YOUR FAVOUR AND MERCY

بحوالہ عمل رسالت ﷺ عمل اہل بیت و صحابہ۔ بخاری و مسلم شریف۔ ابوداؤد، نسائی، زجاجہ، المصنوع، تلخیص فضائل درود شریف ص ۵۰۔

(فتویٰ جامع نظامیہ۔ ابن ماجہ جلد اول صفحہ ۵۶ بریلی شریف۔ فتویٰ نمبر ۱۲) سعودی عرب کی تمام مساجد پر ایسی ہی دعا لکھی ہوئی ہے۔

Cell 9391349104

مرتبہ: مولانا غلام نبی شاہ قسطنطنیہ

خبردار! رسول اللہ ﷺ پر بغیر سلام بھیجے کے گناہ قس ہو جاتی ہے۔

ISLAMIC MANNERS OF DRINKING EATING AND SLEEPING

MANNERS OF EATING : Wash your both hands thrice upto wrists and take water in mouth and gargle. Wash the exterior of the mouth also, don't wipe the hands.

SITTING WHILE EATING :

There are three manners of sitting for eating

- 1] Sitting on one foot while the other placed on the ground.
- 2] Sitting on both feet placed on the ground
- 3] In journey sitting on both soles of the feet touching the ground fully. Don't sit with back support while eating, taste salt or curry before and after food, which will help in digestion. Eat with right hand.

DUA BEFORE EATING : اللَّهُمَّ بَارِكْ لَنَا فِي مَا رَزَقْتَنَا وَزِدْنَا خَيْرَ مِنْهُ بِسْمِ اللَّهِ وَعَلَى بَرَكَاتِهِ

DUA DURING EATING: اللَّهُمَّ لَكَ الْحَمْدُ لَكَ الشُّكْرُ

DUA AFTER EATING: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ

MANNERS OF DRINKING: Water should be drink by sitting, should have a look into the water before drinking, drink with right hand.

DUA FOR DRINKING :

Drink water with 3 intervals DUA after drink بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Dua for one who served water سَقَاكَ اللَّهُ خَيْرًا اللَّهُمَّ

AAB-E-ZAM ZAM: Should be drink with much respect therefore we should stand facing towards qibla and drink.

DUA

MANNERS OF SLEEPING: Things to be kept near, water, comb, miswak [brush] hair oil, surma, rod[lati] bed lamp, scissor, mirror, shoe etc. Clean the bedding three times. Should sleep after

ISHA NAMAZ. **ZIKR-E-ILAH:** Before sleeping

Recite **TAWOOZ, TASIA, SURA FATEHA AND AYATHUL KURSI** Three Qi [iq'las falaq and nas] Durood-e-shareef and Tasbeeh Fatima should be recited & then blow on hands & rub them on the body.

DUA BEFORE GOING TO SLEEP: اللَّهُمَّ بِاسْمِكَ أُمُوتُ وَأُحْيَا

RIGHT WAY OF LYING ON BED: lying with head towards north, feet towards south & face towards QIBLA & right hand should be placed beneath the right cheek, hold The right feet heel with toe & finger of the left feet & place left hand on the waist.

SLEEPING ON THE BACK: Head towards north right hand on fore head the palm should cover the ear & left hand should be placed on the stomach & hold the heel of right feet with the toe & finger of the left feet.

DUA AFTER AWAKENING :

اللَّهُمَّ اِنِّیْ اَسْئَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَسَعَادَةً مِنْ كُلِّ دَاخٍ

MANNERS OF SITTING IN THE TOILET : Recite dua and enter with left leg into the toilet [in India] put all your weight on the left leg & sit with face towards south. Rest your left arm on the [knee]. Keep your right elbow on the right knee and hold your head with right hand, see that head should not bend & sight neither fall on the waste material nor on the private parts which may create satanic acts.

DUA TO ENTER TOILET : Go into the toilet with left leg & recite

اللَّهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

DUA: [MEANING: MAY ALLAH SAVE US FROM ALL DIRTS]

DUA TO COME OUT OF TOILET: Come out of the toilet with right leg and recite

DUA:

اللَّهُمَّ اِنِّیْ اَذْهَبُ عَنْ الْاَذَى وَ عَافَانِیْ

[MEANING: ALL PRAISES BE TO ALLAH WHO HAS SAVED FROM ALL DIFFICULTIES.]



PERFORMANCE OF PRAYER ACCORDING TO SUNNAH **FOR WOMEN**

1. QIYAM **STANDING POSTURE:** STANDING STRAIGHT WITH CHEST TOWARDS QIBLA. THIS IS FARZ. THERE SHOULD BE ABOUT FOUR INCHES SPACE BETWEEN THE FEET PLACED PARELLEL TO EACH OTHER FACING TOES TOWARDS QIBLA. EYES SHOULD BE FOCUSED AND CONCENTRATED AT THE SITE OF SAJDA. THE PALMS OF BOTH THE HANDS SHOULD FACE QIBLA AND THE FINGERS WITH SPACE BETWEEN THEM SHOULD FACE UPWARDS TOWARDS BAITH-UL-MAMMOOR [I.E ASMANI KABA]. BRING BOTH HANDS TOWARDS CHEST BEHIND COVERING CLOTH [ODNI] AND THE RIGHT HAND SHOULD BE PLACED ABOVE THE LEFT HAND ON THE CHEST.

2. RUKU **BENDING POSTURE:** THIS IS FARZ. BEND IN SUCH A MANNER THAT YOUR BACK LOOKS CURVED AND HEAD SHOULD BE THE LEVEL OF YOUR BACK WITH HANDS PLACED ON THE KNEES WITHOUT ANY GAP BTWEEN FINGERS. KEEP ELBOWS ATTACHED TO ARMPITS AFTER COMPLETING **TASBIH** STAND UP STRAIGHT THEN RECITE **TAHMEED**. TO STAND UP STRAIGHT I.E. **QAWMA** IS WAJIB.

3. SAJDA **SPECIAL ISLAMIC POSTURE:** SAJDA IS FARZ. FROM STANDING POSITION AFTER RUKU SIT DOWN RECITING **TAKBEER** AND SPREAD BOTH THE LEGS ON THE GROUND TOWARDS RIGHT SIDE, REST BOTH YOUR HANDS ON THE GROUND THEN PLACE YOUR FOREHEAD THEN NOSE FOLLOWED BY ELBOWS ON THE GROUND. HEAD SHOULD BE PLACED BETWEEN TWO HANDS AND CLSD TO EARS, THUS YOUR BODY SHOULD BE WELL IN CONTACT WITH THE GROUND. AFTER RECITING THE **TASBIH** FIRST LIFT NOSE THEN FOREHEAD FOLLOWED BY ELBOWS THEN HANDS AND SIT BACK FOR ATLEAST FEW SECONDS AND AGAIN REPEAT THE SECOND SAJDA. SITTING FOR FEW SECONDS BETWEEN TWO SAJDA IS CALLED **JALSAA** WHICH IS WAJIB.

4. QAIDA **THE SITTING POSTURE:** THE FIRST QAIDA IS WAJIB AND THE LAST QAIDA IS FARZ. SIT WITH BOTH LEGS ON THE GROUND WITH FEET TOWARDS RIGHT SIDE AND EYES SHOULD BE FOCUSED ON THE LAP, HANDS SHOULD BE PLACED ON THE LEGS LITTLE AWAY FROM THE KNEES AND THE FINGERS SHOLD BE TAWARDS QIBLA WITHOUT ANY SPACE BETWEEN THEM. WHILE RECITING KALIMA " LAILAHA " MAKE A RING JOINING THUMB AND MIDDLE FINGER AND RISE THE POINTER [SHAADATH] FINGER AND BRING IT DOWN WHILE RECITING LALLAH " KEEP IT UNTILL YOU FINISH THE PRAYER [NAMAZ]. THE END OF PRAYER [NAMAZ] FIRST TURN YOUR FACE FOCUSSING YOUR EYES ON THE RIGHT SHOULDER AND THEN SIMILSRLY TOWARDS LEFT SHOULDER RECITING SALAAM ON BOTH THE SIDES. IT IS FARZ THAT YOU COMPLETE PRAYER WITH THE INTENTION OF DOING SO.

5. DUA **AFTER THE PRAYER :** DUA IS THE ESSENCE OF IBADAH. LIFT BOTH YOUR HANDS TOWARDS QIBLA AND THE ARM SHOULD BE UPWARDS TOWARDS BAITUL MAMMOOR. SPREAD HANDS WITH THE SPACE ABOUT 10cm BETWEEN THEM WHICH SHOULD BE UNDER ODNI, PRAY WITH TEARS IN YOUR EYES OR WITH A CRYING EXPRESSION ON FACE RECITE HAMD OF ALLAH TAALA, DAROOD AND SALAM ON OUR NABI (SAWS) AT THE BEGINING AND ALSO IN END TO ENSURE THE ACCEPTANCE OF PRAYER BY ALLAH TAALA

